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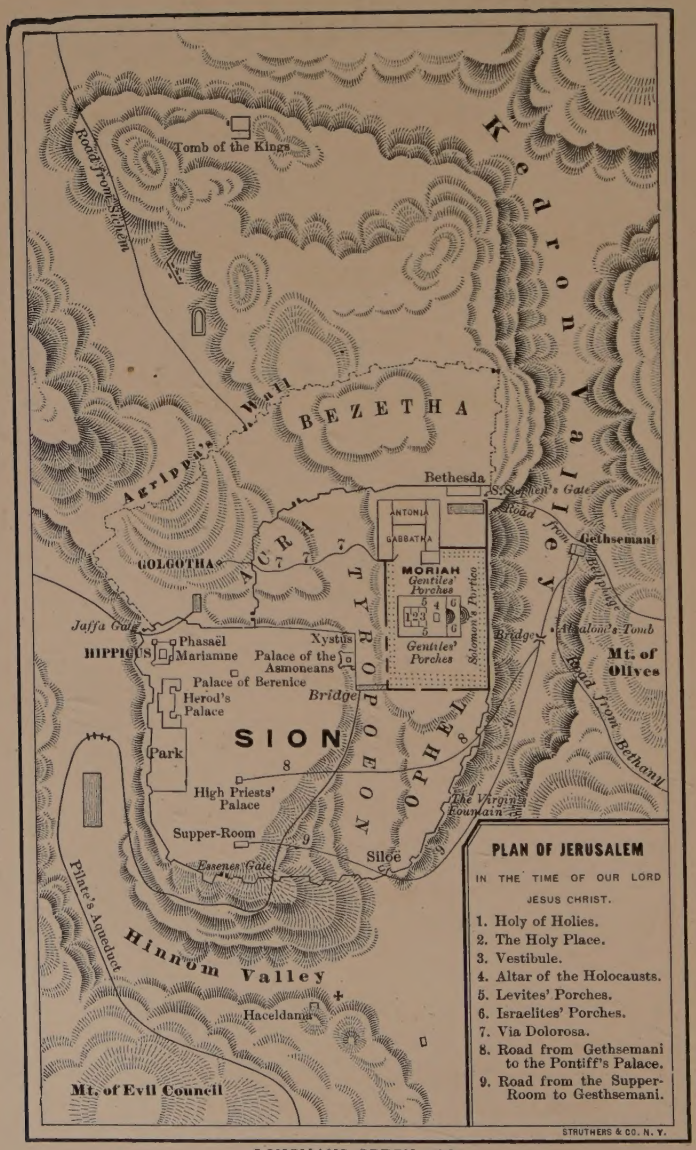

PLAN OF JERUSALEM

IN THE TIME OF OUR LORD JESUS CHRIST.

1. Holy of Holies.
2. The Holy Place.
3. Vestibule.
4. Altar of the Holocausts.
5. Levites' Porches.
6. Israelites' Porches.
7. Via Dolorosa.
8. Road from Gethsemani to the Pontiff's Palace.
9. Road from the Supper-Room to Gesthsemani.

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THE CHRIST

THE SON OF GOD

A LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST

By THE ABBÉ CONSTANT FOUARD

Translated from the Fifth Edition with the Author's sanction

With an Introduction

By CARDINAL MANNING

VOLUME II.

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PLAN OF JERUSALEM IN THE TIME OF OUR LORD . . *Frontispiece*

BOOK FIFTH.

THIRD YEAR

OF THE

MINISTRY OF JESUS.

ΚΑΤΑ ΜΑΘΘΑΙΟΝ.

ιϛ'. ιγ'–ιϛ'.

Ὁ δὲ Ἰησοῦς . . . ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων· Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν Υἱὸν τοῦ ανθρώπου;

οἱ δὲ εἶπαν· Οἱ μὲν Ἰωάννην τὸν βαπτιστήν, οἱ δὲ . . . ἕνα τῶν Προφητῶν.

λέγει αὐτοῖς ὁ Ἰησοῦς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι;

Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· Σὺ εἶ Ὁ ΧΡΙΣΤΟΣ Ὁ ΥΙΟΣ ΤΟΥ ΘΕΟΥ τοῦ ζῶντος.

Simon Peter's Testimony.

And Jesus . . . asked His disciples, saying: "Who do men say that the Son of man is?"

And they said: "Some, John the Baptist; others, . . . one of the Prophets."

Jesus said to them: "But Who do you say that I am?"

And Simon Peter answering said: "Thou art THE CHRIST, THE SON OF THE LIVING GOD."

SAINT MATTHEW.

xvi. 13–16.

THE CHRIST, THE SON OF GOD.

Book Fifth.

THIRD YEAR OF THE MINISTRY OF JESUS.

CHAPTER I.

THE SOJOURN OF JESUS IN TYRE AND THE DECAPOLIS.

I. The Pharisaic Ablutions.

Matt. xv. 1–20; Mark vii. 1–23.

Only one year lies between Jesus and death; its opening days are dark and threatening. Judea, the foremost object of His care, now treats Him as if He were its bitterest foe. "He would no longer walk there, because the Jews sought to kill him."[1] Jerusalem was closed against Him; they were celebrating the Pasch there now, yet He could not show Himself among His people. Galilee, in its turn, had withdrawn from Him, and Capharnaum had broken out into angry murmurs against Him. The Lord had no other alternative except to wander through a Pagan territory, across the kingdom of Philip and into the lands lying

[1] John vii. 1.

beyond the Jordan. Meanwhile we shall see Him still pursued from town to town, from one wilderness to another, even to the day when, with His Mission accomplished, of His own will He saw fit to deliver Himself into the hands of His executioners.

However, although Capharnaum had lost its first faith, it never conceived any such violent hatred for the Master Who had so recently been honored and beloved by them as that displayed by Jerusalem toward Him. Jesus still dwelt there in safety until the return of the pilgrims who had gone up to the Temple; but once the Paschal-time was over, He could see that new numbers of spies were dogging His footsteps. These were "some of the Pharisees and certain Scribes who had come down from the Holy City,"[1] full of the discussions to which they had been listening from their famous doctors, and thereby nerved with greater zeal than ever to maintain the perfect observance of their cherished Ordinances.

The freedom which the Lord displayed in dealing with their Pharisaical precepts was, as we have said, a shocking and scandalous thing to those sectaries. Now we are well aware to what excesses, in the matter of ablutions[2] particularly, the Jews of this period, and notably the Pharisees, carried their scrupulosity. Saint Mark tells us how, before each meal, they were wont to wash their hands with the greatest care, scrubbing their clenched fists one against the other,[3] immersing their whole body in water on their

[1] Mark vii. 1.

[2] The Rabbinical Ordinances touching these purifications fill a large part of the six *Seder* of the Talmud with their puerile details; this section was entitled *Taharôth*: "*The Purifications.*" In no other portion of that vast compilation is the absurdity of the Pharisaic prescriptions manifested more unmistakably.

[3] Mark vii. 3. Such is the probable meaning of the reading πυγμῇ given in a majority of the manuscripts; the Rabbinical traditions narrate that the Zealots had precisely this fashion of washing their hands (Lightfoot, *Horæ Hebraïcæ*, in Marc. vii. 3). In order to translate this term as the Vulgate and the Syriac version have it, "crebro" or "diligenter," the other reading from the Sinaïtic MS. must be adopted, in which case it will read πυκνά. Theophylactus and Euthymius have commented upon this differently; they understood νίπτεσθαι πυγμῇ to mean "washing the arms up to the elbows."

return from any public places,[1] forever cleansing their cups, water-jars,[2] brazen pots, and the wooden parts of the couches on which their guests reclined. And these interminable pains were not mere practices which one was free to observe or not; but, being taught as the Traditions of their ancient Rabbis, they were as rigorously enforced as any precepts of the Law. To abide in the faithful practice of all these, it behoved one to go any distance for the necessary water, and the Rabbi Akiba was praised for incurring the risk of dying of thirst in prison rather than drink without having first purified his hands.[3] It is true the Sadducees ridiculed this slavery to trifles, and often asked the Pharisees if they would not end by sprinkling the sun with lustral water;[4] but all their ridicule could not rob the Scribes of their ascendency; and, in the people's eyes, to violate one of their Observances still continued to be regarded as a heinous crime.[5]

The Apostles, reared from childhood in reverence for the Doctors of the Law, now trembled before them; consequently, they were vastly disquieted when they saw some of these personages approaching the Christ with words of cold disapproval.[6]

"Why do not your disciples follow the Traditions of the Ancients? Why do they eat with unclean hands?"

[1] Ἀπ' ἀγορᾶς, or in other words, as is indicated by another reading found in several MSS., ὅταν ἔλθωσιν, "when they returned from the market-place." The Greek text, it is true, may be translated differently: "And they eat nothing of what they have purchased in the markets until they have washed it" (Arianus, *Epict.* iii. 19, 5). However, we do not believe that this interpretation should be adopted, as it destroys the train of thought; for there could be nothing more natural (and consequently less Pharisaical) than to freshen one's food with water before putting it on the table.

[2] Ξεστῶν. "Sextarius" is one of the numerous Latin names for which S. Mark gives us the Greek form.

[3] Buxtorf, *Synagoga Judaïca*, p. 236.

[4] It was for having purified the Seven-branched Candlestick that the Pharisees drew down upon themselves this ironical squib (*Chagigah*, iii. 8).

[5] "Quicunque panem edit absque lotione manuum, proinde facit ac si rem haberet cum muliere meretrice" (*Tenchuma*, f. 93, 2). "Si quis manus post cibum sumptum non lavat, idem est ac si hominem interficiat" (*Sabbath*, f. 36).

[6] Mark vii. 5.

Jesus would not allow these hypocrites to practise upon the simplicity of the Apostles. He straightway took up the defence of His own, and withstood them, meeting reproof with reproof.[1]

"And you," He said, "why do you transgress the Law of God in order to follow those traditions of yours? God has said, 'Honor thy father and thy mother;'[2] and yet you say: If a man says to his parents, I have vowed to God that which I might have bestowed upon you; the word 'Corban' once uttered, the vow is irrevocable,[3] and you no longer permit the son to do anything for his father and mother. Thus you set the Law of God at naught by your traditions.[4] Hypocrites! verily it was of you that Isaias prophesied:—

"With their lips do these people honor Me,
"But their heart is far from Me.
"In vain do they honor Me,[5]
"Teaching the doctrines and the precepts of men."

It was the first time that Jesus had so severely scourged the Pharisees, openly treating them as hypocrites and laying bare the inherent weakness of their doctrine. Hitherto He had said nothing as to their claim that they were justified in giving the same force to the teaching of their Rabbis as to the commands of God; until now He had never tried to dissuade the people from believing that these observances also came from Moses, and thus formed a Second Law. But it was time for Him to tell them plainly that only upon the ruins of the Commandments could the Pharisees succeed in establishing their Traditions. And this Jesus did

[1] Matt. xv. 3, 4.

[2] Mark vii. 11–13.

[3] The word *corban* means "a gift, a thing vowed to God." In the opinion of the Scribes it sufficed to utter it, even unintentionally, merely saying: "This is a Corban;" and at once the speaker was bound by an inviolable vow which outweighed every other duty.

[4] Matt. xv. 7.

[5] Is. xxix. 13. Μάτην may mean "without fruit;" or, as the Vulgate translates it, "without cause, without reason." Their religion is vain, because they follow not the practices revealed by God, but prefer rules of an altogether human origin.

with such overwhelming authority, swaying all minds with such convincing power, that His enemies retired in confusion.

But the astonished crowds were also for withdrawing in their turn. Jesus called them back to Him.[1]

"Listen to Me, all of you," He said, "and understand. There is nothing from without a man which, by entering into him, can defile him; but whatsoever proceeds from a man, that it is which renders a man impure. Whoso hath ears to hear, let him hear." And leaving the people there He reëntered His dwelling.

This saying of the Christ was at once reported to the Scribes. It touched them to the quick, discrediting as it did their interminable ablutions, which had no power to cleanse the sin-stained soul; leaving the people to infer that even those Mosaic purifications, which thus far Jesus had treated with respect, would soon have to give place to His simple Counsels of an inward purity of heart. Deep was their indignation; indeed, their anger was so threatening that the frightened disciples hastened back to the Lord.[2]

"Do you know," they said to Him, "how much the Pharisees were scandalized at this saying?"

Jesus met their anxiety with imperturbable serenity, and repeated that these regulations, invented by man and reprobated by God, must disappear.

"Every plant," He said, "which My Heavenly Father has not planted shall be rooted up; if a blind man guide another, both of them shall fall into the same pit."

His firmness restored peace among the Apostles, but their slow and uncultured minds could not manage to decipher the hidden meaning of those words which had so shocked and offended the Scribes.

"Lord," said Peter, in the others' name,[3] "explain this Parable to us."

Though yielding to their request, the Master replied:—

"What! are you too, then, devoid of intelligence?[4] Do you not understand that there is nothing from without

[1] Mark vii. 14.
[2] Matt. xv. 12–14.
[3] Matt. xv. 15–20.
[4] Mark vii. 18.

which, by entering into a man, can render him unclean, because it does not enter into his heart? For it is from within, and from the heart, that there arise all wicked thoughts,—adulteries, fornications, murders, thefts, avarice, malicious deeds, cheating, lewd thoughts, a covetous eye, blasphemy, pride, folly. These are things which defile a man; but not to eat with unwashen hands, for that cannot defile a man."

II. The Chanaanitish Woman.

Matt. xv. 21–28; Mark vii. 24–30.

Jesus had not succeeded in discomfiting the Pharisees without embittering their hearts with a fiercer dislike for Him. Very soon they had arrayed such a formidable host of foes against the Master that He saw it would be impossible for him to remain longer in Galilee, or even to return thither, except at rare intervals. Crossing over the frontiers of Zabulon and Nephthali,[1] for the time being He sought an asylum in the Pagan provinces, and stayed there during almost six months, devoting all His care and attention to the Apostles, thereby finishing the instructions He had come to bestow; giving them to know more of His Church and tracing out before their eyes its plan divine.

The Evangelists mention but a few of the incidents of this journey. They merely state that upon leaving Galilee, shortly after the Pasch (April), the Saviour passed from Tyre into the Decapolis, made a brief sojourn on the shores of Genesareth, went back immediately to the valley of the upper Jordan, and did not return to Capharnaum until about the Feast of the Tabernacles (the last of September).[2] During this voluntary exile the Master for the most part

[1] S. Matthew's words (xv. 21), *ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος*, do not merely denote that Jesus retired into those parts of Galilee bordering upon Tyre and Sidon, but that He also abode in that foreign land. In fact, S. Mark states distinctly that He left Tyre and passed by Sidon, in order to return to the Sea of Galilee (Mark vii. 31).

[2] Mark vii. 24, 31; viii. 10, 27; John vii. 1, 2.

sought solitude, probably changing His place of abode as soon as His presence in any region came to be remarked, for He had not been sent to enlighten the Gentiles in His own person; therefore, faithful to the terms of His Mission, He endeavored to remain unknown in these wealthy countries.[1]

However, His coming could not continue always entirely unnoticed; for now a long while the renown of His deeds had exceeded the boundaries of Israel; long since, out of Tyre and Sidon, people had journeyed to hear His words and to beg the cure of their sick, so that all Syria was now well aware that a Prophet, the Son of David, was once again conferring a heavenly splendor upon the land of Juda.[2]

Now as he was passing along a road not far from either Tyre or Sarepta,[3] a woman who had overheard much talk concerning Him hurried out of the house[4] where her daughter lay struggling in the throes of a furious delirium.

"Have mercy upon me," she cried, "my Lord, Thou Son of David. My daughter is cruelly tormented by the devil."

The Gospel informs us more at length as regards this poor petitioner.[5] A Greek by language and manners, she belonged to the Phœnician provinces of Syria, and was a descendant of the race of Canaan; hence, it was a disowned

[1] Jesus always seems to have preferred following the sea-shore or the banks of some stream, just as now the Leontes and the Jordan. When in a strange land they had to procure their daily food somehow, and the Apostles undoubtedly supplied their wants from the produce of their fishing.

[2] Mark iii. 8; Matt. iv. 24.

[3] The Homilies, attributed to S. Clement (ii. 19; iii. 73), give Justa as the name of the Chanaanitish woman, and her daughter's name as Berenice, while certain traditions assert that Sarepta was her native place; but it seems likely that the miracle took place near Tyre, for S. Mark (vii. 31) adds, immediately upon the story of the miracle, that Jesus quitted the vicinity of this town and set out for Sidon. Now Sarepta is situated between these two cities; hence He could not have reached that point in His journey when He worked this miracle.

[4] Ἀπὸ τῶν ὁρίων (Matt. xv. 22) should be connected with Κανανάια: "a Chanaanean of these parts." Ἐξελθοῦσα, employed absolutely, will therefore signify "coming out of the city, from the house she dwelt in."

[5] Mark vii. 26; Matt. xv. 22.

and reprobate blood which flowed in her veins. The Lord answered her not a word.

Without heeding this silence of the Christ, the woman set out to follow Him, never ceasing to implore His mercy. Jesus entered a dwelling in order to remain in seclusion there,[1] but the Chanaanean begged with no less earnestness, and did but redouble her supplications when the door was shut and she was left outside in company with the Apostles. Wearying of her cries, and furthermore fearing lest the knots of curious spectators now collecting around her should attract attention to them, and so betray the identity which the Master desired to conceal, coming in to Him they said:—

"Send her away, for she keeps calling after us."[2]

At no time had Jesus ever dismissed any one who thus besought His aid without first granting their prayer, and the Apostles had no idea but that in this instance He would act as usual; yet, as it happened, He only vouchsafed the reply:—

"I am not sent except to the lost sheep of the House of Israel."

Yet, when they repeated His words to her, the Chanaanite was not disheartened one whit by this rebuff. She determined to renew the strife again with the Lord Himself, trying to wrest the will of Heaven, and so prove herself worthy, Pagan though she was, to be treated as though she were a true child of Abraham. And so she crossed the threshold of the house, made her way to where Jesus stood, and casting herself at His feet, cried out:—

"Lord, help me."

The Master continued to display the same hardness; nothing seemed to move Him, neither her tears nor the sympathy of the Apostles, now quite amazed at seeing Him for the first time insensible to compassion.

"Let the children be filled first," He said, "for it is not

[1] S. Mark evidently implies that the interview between Jesus and the Chanaanitish woman took place in the interior of some house. Εἰσελθὼν εἰς οἰκίαν, οὐδένα ἠθέλησεν γνῶναι (vii. 24) . . . γυνὴ . . . εἰσελθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ (vii. 25).

[2] Matt. xv. 23–25.

fitting to take the children's bread and throw it out to the dogs."[1]

Still the mother would not yield. She bowed beneath this bitter rebuff, which rated her as of less worth than an unclean beast;[2] nay, she would even endeavor to bend this reproach to her own advantage, and so manage to turn His own words against the Christ.

"It is true, my Lord," she answered, "but even the little whelps eat the crumbs[3] of the children's bread which fall beneath the table."

At this Jesus suffered Himself to be overcome; thus far He had resisted only that He might invigorate that faith which He saw burning so steadfastly within her, thereby exalting it to the point of heroism. The tender mercies of His heart, now repressed too long, suddenly overflowed in a cry of joy.

"Ah, woman, your faith is great; let it be done unto you as you will."[4]

The Chanaanite hastened back to the home where she had left her child; the demon had disappeared, and the little one was lying upon her bed.

The Gospel makes no mention of other miracles performed in these Pagan lands. It only adds that Jesus "departed from the border-land of Tyre, returning by way of Sidon to the Sea of Galilee."[5] The road ran across one of the loveliest provinces of the Roman Empire; for Tyre,

[1] Mark vii. 27.

[2] In the eyes of the Jews the dog was a foul animal and the very type of impurity, and so too now-a-days all through the East they are disgusting creatures. In appearance much like a wolf, they slink about uncared for, dirty, and gaunt, their only food refuse and offal. In their contempt of Christians, the Mussulmans often speak of them by this injurious epithet of dogs. In like manner the Jews had nicknamed Pagans "Nationes mundi canibus assimilantur" (*Midrash Tillim*, f. 6, 3).

[3] By the word ψίχια he refers probably to a kind of bread much like that of the Arabs, which resembles our cakes, and has the thickness and the pliancy of linen. The Orientals, who use their fingers in eating, dry them upon this bread, and then toss it to the dogs. For this purpose the Greeks employed little balls of bread-crumbs, which they called ἀπομαγδαλίαι (Aristophanes, *Equites*, 415).

[4] Matt. xv. 28.

[5] Mark vii. 31.

Queen of the Seas, had not as yet "become silent in the midst of the waters,"[1] and every day the tides came in freighted with rich argosies of the world. Sarepta still kept alive the memory of Elias and Eliseus; Sidon had still its famous fisheries of Tyrian purple; on every hand, along the wayside, were groves of palm and orange trees, under whose dusky shadows the mysterious rites of Astarte or of Baal were celebrated. Hereabouts there was nothing that deserved the notice of Jesus; His thoughts were elsewhere; His soul, lifted above the earth, could not be touched by the beauty which fades away; His glance only sought out those unfortunate ones whom He might still venture to help and to comfort, speaking only to those care-worn hearts whose courage He so well knew how to revive; and thereupon He turned aside from this land, too merrily brilliant and careless of aspect to be a fitting abode for the Man of Sorrows. Making His way through the Valley of the Leontes, He came out at the Jordan near its source, and by this route descended to the Decapolis.

III. The Second Multiplication of the Loaves.

Mark vii. 31–37; viii. 1–9; Matt. xv. 29–38.

The Decapolis lies to the east of the Sea of Tiberias, extending in a northerly direction toward Damascus, and to the south as far as the cataract of Jabbok. As its name implies, it formed a confederation of ten free towns, half Pagan, which the Jews had not been able to subjugate after their return from the Captivity. Jesus was not a stranger nor entirely unknown here in these Greek cities, for the possessed persons of Gergesa had published the power of their Saviour on all sides, and hardly had His coming been noised abroad before they brought a deaf and dumb man to Him.[2] Those who had guided him thither besought Jesus to lay His hands upon him. The gift of mercy was not refused them, but hoping to find in the Decapolis the same

[1] Ezekiel xxvii. 32.

[2] Mark vii. 32–35.

seclusion which he had enjoyed in Phœnicia, He desired to perform the cure in privacy. Therefore, He took the feeble fellow's hand in His own, led him away from the throng, and there laid His fingers lightly upon his ears to denote that they were to open, and with a little saliva touched the tongue which was soon to be loosed; then He raised His eyes Heavenward and groaned, sighing not merely for the sad condition to which sin has reduced mankind, but for the many hearts still hardened to the truth.

"Ephphetha,"[1] He said. "Be thou opened!"

"And immediately his ears were opened, the string of his tongue was loosed, and the dumb man spake distinctly."

Jesus enjoined secrecy upon the witnesses of this marvel,[2] but they only listened to the promptings of heartfelt gratitude. "The more He forbade them to speak, the more they published it abroad: He doeth all things well, they said; He hath made the deaf to hear and the dumb to speak." In vain did the Master retire into the wild and desolate highlands lying to the east of Genesareth Lake, wishing to avoid their eager demonstrations. From the hill-slope whereon He found a resting place soon He saw a great crowd of country-folk pushing their way up to where He sat.[3] On every hand they were bringing all manner "of dumb, and blind, and lame, and maimed,[4] and many others, and these they put down at His feet," fully confident that they would rise up sound and well. Touched by their faith, Jesus granted the petitions of each and all, "insomuch that the people were struck with wonder when they saw the dumb speaking, the cripples made whole, the blind

[1] It is worthy of note that though He was among colonists of Greek extraction, and speaking the language of that country, Jesus employed the Aramean word "Ephphetha," אֶתְפַּתַּח. From this and other similar facts it has been supposed that in all likelihood He made use of this language ordinarily.

[2] Mark vii. 36, 37.

[3] Matt. xv. 29–31.

[4] The proper signification of κυλλός, as S. Jerome observes, is "one who has no use of his arms."

seeing;" and in their joy these Pagans of the Decapolis "loudly glorified the God of Israel."

However, the concourse was growing greater from hour to hour; in a short time four thousand men, without counting their women and children, had all gathered together in this far-off wilderness.[1] For all of three days they stayed close about the Saviour, only desiring to follow Him; but such little food as they had soon disappeared, and being remote from any village, they began to suffer the weakness of hunger. Once more Jesus was minded to spread a table for His people in the midst of the wilderness, and He called the Apostles.

"I have compassion on this throng," He said,[2] "because for three days now they have remained with Me, and they have nothing to eat. If I send them back thus to their homes, their strength will fail them, for some have come from far away."

The Twelve were surprised at any such plan. Unquestionably they had not forgotten the prodigy performed near Bethsaïda a few months earlier, but the answer given to the Chanaanitish woman was still fresher in their memory, — how that it is not fitting to cast the children's bread to dogs, — and they had no notion that their Master would lavish upon these Pagans any such bounties as He had been wont to bestow on the sons of Israel.[3] So they answered:—

"How are we to find enough bread in this desert place to satisfy so great a multitude?"

"How many loaves have you?" asked Jesus.

"Seven," was the reply, "and a few small fishes."

Upon that He bade the throngs sit down upon the ground; took the seven loaves and the fishes; then, giving thanks, He broke them, gave them to His disciples, and the disciples gave them to the people. The four thousand men, the women-folk, and the children ate and were filled. This time, without waiting to be prompted by Him, the Apostles gathered up all the fragments that were left, and they filled

[1] Matt. xv. 38. [2] Matt xv. 32; Mark vii. 3.
[3] Matt. xv. 33–37.

seven large hampers.[1] Afterwards He had still to dismiss the concourse whose faith had made them intrude upon the solitude of the Master. However, from this gathering Jesus had not to encounter either that obstinacy or those ambitious cravings which His former miracle had excited among the Jews at Bethsaïda. All showed their willingness to obey His behests, and readily departed.[2]

[1] The Evangelists are not speaking here of the small rush baskets, *κοφίνους*, which were used in the first multiplication of loaves, but of those hampers called *σπυρίδας*, evidently of a much larger size, since it was a pannier of this kind which the faithful used in dropping S. Paul down over the ramparts of Damascus (Acts ix. 25).

[2] Mark viii. 9.

CHAPTER II.

THE CONFESSION OF PETER.

Matt. xv. 39; xvi. 1–28; Mark viii. 10–38; ix. 1; Luke ix. 18–27.

WHEN the crowds had all disappeared Jesus walked down the moorlands to the shore, whence a bark bore Him across to the opposite bank.[1] What design could it have been that moved Him to re-visit these places which from now on were destined to be so hostile to Him? Was it the desire to once more oversow the fields of Genesareth with the holy seed of His word, or did He hope to find, further inland, in the hill country of Zabulon, a still profounder solitude? The latter hypothesis seems the likeliest one, after all; for the Master ordered them to land, not at Capharnaum, but upon the desolate shores of Magdala,[2] and Saint Mark tells us that He set out immediately for Dalmanutha,[3] an obscure hamlet lying among the mountains which separate Magdala from Tiberias.

But despite the care which Jesus took to conceal His presence, He could not escape the persecution of the Pharisees and Sadducees.[4] For a considerable time they had

[1] Matt. xv. 39.

[2] The Manuscripts give several different forms for the name of this country. It is probable that the original text of S. Matthew contained Μαγαδάν, and that afterwards the better known name of Μαγδαλά was substituted for it.

[3] Mark viii. 10. We know nothing definite in regard to this place. About a half-hour's walk from Magdala to the south there is a narrow valley which slopes downward to the lake; here, surrounded by many and plentiful springs, the ruins of a village are still visible. This is the place (the Arabs call it Aïn el-Baridêh: "Cold Springs"), where we may with good reason locate Dalmanutha.

[4] Matt. xvi. 1.

appeared to be indifferent to the movements of the Christ. So absorbed were they by the schemings of their political life that they bothered themselves but little as to this Galilean Prophet and His "Kingdom of Heaven;" but the Jewish Scribes had at last managed to arouse them from their state of indifference. Tiberias, where Herod had a royal residence, was near by, and the courtiers and high officials of this prince belonged mostly to the sect of the Sadduceans; accordingly it is some of their number whom we find here, mingling with the emissaries of the Sanhedrin.[1] In former years the Saviour had found it sufficient to withdraw for a short space, in order to quiet the mistrust of the Tetrarch; but since that time the blood of John Baptist was upon Herod, destroying his peace; his courtiers and ministers were readily instigated against Jesus, and promptly joined the Zealots of the Law in their relentless pursuit.

This time the attack of His sworn foes took a new turn. Until now the Pharisees had been content to depreciate the Miracles of the Christ by attributing them to Beelzebub, persuading the people that no prodigy performed upon earth can be regarded as proof of a Divine Mission, because there is none which is beyond the power of the devils. But here at Dalmanutha they loudly challenged the Saviour, defying Him "to work some sign upon high," — to cause the sun to halt, as Joshua had done, or, like Samuel, bring the thunderbolt crashing down from out the cloudless sky, or encompass Himself about, like Elias in the days of old, with lightnings and flame.[2]

Jesus disdained this provocation, as once before in the Desert He had spurned the demands of Satan. All power was given to Him in Heaven and upon earth, — this the poor and the suffering of Judea knew well; but to be so

[1] Shortly after this, speaking of the adversaries who were to attack His doctrine, Jesus said (as S. Matthew reports it, xvi. 6): "Beware of the leaven of the Pharisees and Sadducees;" S. Mark's evidence reads (viii. 15): "Beware of the leaven of the Pharisees and of Herod." Taking these two texts together in this way, it is natural to conclude that the Sadducees spoken of here belonged to the court of Herod.

[2] Matt. xvi. 1; Jos. x. 12; 1 Kings xii. 17; 4 Kings i. 10–13.

conciliatory to His enemies and to triumph over them by a profitless display of His Divine Attributes, — so far as this the Master could not condescend.[1] He was content to turn His face westward, pointing to the sun, whose last rays were veiling the distant mountain peaks in a mantle of gold.

"In the evening," was His answer,[2] "you say: 'It will be fine to-morrow, for the sun is red.' And at dawn: 'There will be a storm to-day, for the sky burns with a lowering glow.' Hypocrites! you discern what the face of the heavens portends,[3] and yet you know not how to recognize the signs of the times in which you live!"

Indeed what more open and explicit signs could they have than the Sceptre now departed from Juda, Daniel's Weeks of Years fulfilled, the message of the Forerunner, the sick and feeble healed, the dead raised to life?

"What!" He exclaimed, "does this wicked and adulterous generation seek a sign! There shall be given it no other sign but that of Jonas the Prophet."[4] And leaving the Pharisees with this prophecy of His Resurrection, Jesus returned into their little vessel.

Once more He quitted the shores of Galilee and set sail for the northern part of the lake; and as they drew away from the land, He watched the bank fading away and van-

[1] "His Miracles are of a peculiar nature and of an unwonted character. Here we have no 'signs in the heavens,' such as the Jews demanded of Him; almost all are performed upon the living bodies of men, and in order to heal their infirmities. All these miracles betray His loving-kindness rather than His power, and do not so much amaze the beholders as they stir the very depths of the human heart" (Bossuet, *Discours sur l'histoire universelle*, ii^e^ partie, chapitre xix.).

[2] Matt. xvi. 2–4.

[3] Like all eastern nations, the Jews diligently scrutinized the currents of wind, the variations of temperature, the aspect of the sky, and drew from their observations certain rules by which they could foretell fine or foul weather with considerable accuracy (Lightfoot, *Horæ Hebraïcæ*, in Matt. xvi. 2). Moreover, this science was widely cultivated, not only in the East, but in Greece and at Rome: "Si circa occidentem rubescunt nubes, serenitatem futuræ diei spondent; concavus oriens pluvias prædicit; idem ventos, cum ante exorientem eum nubes rubescunt; quod et si nigræ rubentibus intervenerint (πυρράζει στυγνάζων, Matt. xvi. 3), et pluvias" (Pliny, *Historia naturalis*, xviii. 35).

[4] Mark viii. 12; Matt. xvi. 4.

ishing in the soft, shadowy haze: Capharnaum, Bethsaïda, Chorozaïn, one after another, had rejected Him, — had abandoned Him to His enemies![1] Now as it happened, in the haste of their departure, the Apostles had forgotten to renew their store of provisions; but one loaf of bread remained, and they made the discovery only when their bark was far out from land.[2] As they were grieving over their neglect, Jesus spoke to them in words which were meant to turn their minds from these material cares: —

"Take good heed," He said, "and beware of the leaven of the Pharisees and Sadducees."[3]

The disciples, thinking that the Master shared their anxiety about their daily food, inquired of each other what He would have them understand by this speech. Was He reproaching them for coming on board without stores, or did He mean to forbid them to partake of any food along with Sadducees and Pharisees? Not one of them was reminded of that unseen leaven which, fermenting in the human heart, sours and corrupts its life; although Jesus had employed a metaphor often used by the Jews to describe the effects of sin, still they understood Him not.

"Men of little faith," He exclaimed,[4] "why do you think that you are without bread? So, then, are you too devoid of either sense or reason? Are your hearts blinded? Have you eyes only that you may not see, and ears that you may not hear? When I broke the five loaves for the five thousand men, how many baskets of fragments did you take up?"

"Twelve," they said.

"And when I broke the seven loaves for four thousand men, how many full hampers did you gather up?"

"Seven," they replied.

"Then how is it that you do not understand that it was

[1] Mark viii. 13.
[2] Mark viii. 14.
[3] Matt. xvi. 6. "The leaven of Herod," says S. Mark (viii. 15). As we have noted above, it follows plainly from this that the Tetrarch and his voluptuous court shared the incredulity of the Sadducees.
[4] Matt. xvi. 8–11; Mark viii. 17–21.

not of bread I spoke, when I told you to beware of the leaven of the Pharisees and Sadducees?"[1]

From this rebuke the Apostles began to see how they had wounded the Heart of the Master by so disregarding His loving care, ay, even His power. Their higher thoughts aroused once more they finally glimpsed His hidden meaning: it was not of the leaven which is put into bread whereof He told them to beware, but of the doctrine of His enemies.

The morning of the next day they made land in the kingdom of Philip, and Jesus wandered along the Jordan until they were not far from Bethsaïda-Julias, whereupon some people brought a blind man for Him to lay His hands upon him.[2] Studious as ever to refrain from manifesting any striking proofs of His power outside the land of Israel, the Lord took the poor sufferer by the hand and led him away from the busy town in order to perform the cure unnoticed. But He did not accomplish this prodigy (as He had done many others, which we have witnessed so often in Galilee) easily and without effort, with a word or by the mere movement of His will; for it was part of the hidden counsels of the Godhead that the effects of His supernatural power should be proportioned to the faith of those who implore His aid. Just as the unbelief of the Nazarenes had stood in the way of His working any miracle for them,[3] so here at Cæsarea-Philippi the faith of the blind man was still so weak as to hinder his being cured at once, and accordingly we see Jesus gently opening the eyes of his body, little by little, in proportion as He dispelled the darkness from his soul. For this reason now He multiplied the exterior acts, as though He wished to quicken the suppliant's desire for salvation,—the firm hands laid over his eyes, the spittle of the Christ moistening them like a heavenly balm.

"Do you see anything?" Jesus asked.[4]

Glowering about him, the poor man suddenly cried, "I

[1] Matt. xvi. 11, 12.
[2] Mark viii. 22.
[3] Mark vi. 5.
[4] Mark viii. 23–26.

see men walking, yet they look to me like trees!" And in his delight he turned toward the Master again.

A second time the Saviour's hands touched his eyes, and at once they saw all things clearly. Jesus imposed strict silence upon the man, bidding him:—

"Return to your home, and if you should come into the town, tell this to no one."

In this instance it would seem as if the Lord were better obeyed than a little while before in the Decapolis, for we see Him shortly afterwards leaving the village accompanied by His disciples alone.[1] In this way He reached the sources of the stream and arrived at the capital, called by the Tetrarch Cæsarea-Philippi, in honor of Tiberius Cæsar, his protector and patron. Built upon the ruins of ancient Dan, Cæsarea still preserved Pan's Grotto, which was so famous in the days of the Greek colonists that for a long time the city bore the name of Panea.[2] But neither these relics of Paganism, nor the more recent splendors of Cæsarea attracted the Lord. He did no more than pass through the outskirts of the city,[3] and preferred to seek a resting-place at the foot of Mount Hermon,— in the valleys which the water-springs of the Jordan fill with leavy coverts and the rustling of numberless brooks.

Among the rest there is one memorable fact which will ever make this forest-country illustrious. Here, while Jesus was praying[4] in solitude, all at once, breaking off from the prayer which was His only repose here below, He called to His disciples, who had now drawn aloof from Him, and began to question them.

"Who do they say that I am, I, the Son of Man?"

Sorrowful was the answer. His Apostles confessed that as yet no one in Israel had acknowledged Jesus to be the

[1] Matt. xvi. 13, 14.

[2] The same name slightly modified is still to be found in Banias, the modern title of this little town.

[3] Luke ix. 18. *Εἰς τὰ μέρη . . .* (Matt. xvi. 13); *εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου* (Mark viii. 27).

[4] It is to S. Luke that we owe this precious detail. This Evangelist, who passes over in silence the whole journey to Tyre and through the Decapolis, here resumes the general order of events.

Messiah. Some, like Herod, overmastered by their guilty fears had taken the Christ for a resurrected John the Baptist;[1] others believed they were listening to Elias; others called Him Jeremy. "It is the Seer," was the popular cry, "who returns among us to repeat his lamentations." Many imagined He was some new Prophet, but none had seen in Jesus that which He is unto all time. And although certain stupendous marvels had manifestly declared His Messiahship, these were no more than flashes of lightning for an instant glittering through the glooms of night; throughout the land of Juda, the Light shone amid darkness, and the darkness comprehended it not.

"And now for your own part," Jesus said, "Who do you say that I am?"[2]

Put to them at a time when the Master was wandering afar from His native land, this question was nothing less than a decisive trial of His Apostles. Simon stood the test without flinching. Instantly he took up the word, in the name of his brethren, and addressing Jesus in his straightforward fashion said: —

"Thou art the Christ, the Son of the Living God."

The faith of Peter, quick and living as of old it was, whether amid the howlings of the storm, or in the disapprobation of Capharnaum, now lifted the veil which overhung the Divinity of the Saviour, and, rising above all that which is of man, proclaimed Him Son of God, equal and consubstantial with His Father, — which is to say, God Himself.

Listening to this profession from the lips of His Apostle, Jesus responded: —

"Blessed art thou Simon, son of Jonas, because neither flesh nor blood[3] has revealed this unto thee, but My Father Who is in Heaven. And now I say to thee: Thou art Peter (a Rock), and upon this Rock I will build My Church

[1] Matt. xvi. 14.
[2] Matt. xvi. 16–19.
[3] בָּשָׂר וְדָם, "flesh and blood," is an expression often used by the Talmudists to designate the inferior part of our nature.

and the gates[1] of Hell shall not prevail against thee. And I will give unto thee the Keys of the Kingdom of Heaven, and all that thou shalt loose upon earth shall be loosed in Heaven."

These words conferred the Primacy upon the son of Jonas, and upon him established that Masterwork of the Christ, which is His Church, a name we find here mentioned for the first time.[2] Simon, the weak mortal of flesh and blood, was become the Foundation-stone, destined to brave all assaults of Hell. In making this Apostle the base of His eternal Church, Jesus assured him the same stability which He gave the Holy Edifice, transmitting the privileges of Peter to his successors. Like him they should all be seated in the Chair of Infallibility and hold in their hands the Keys, symbol of supreme authority. All who were to come after him, even as he, must give laws to the Church, guiding in the paths of salvation kings and peoples, pastors and their flocks; they must judge without appeal, bind and loose upon earth and in Heaven, opening and shutting the gates of the celestial Kingdom. Such powers are divine, but they are the natural consequences of that promise made to the son of Jonas:[3] —

"Thou art Peter, and upon this Rock I will build My Church."

But these surpassing splendors of the Church were only as yet a fair and distant prospect; for Peter and his companions there was still in store the fierce struggle which precedes the victory, and straight before Jesus Himself

[1] The gates of cities and palaces are of great magnificence in Eastern lands, and serve as a meeting-place not only for the common citizens but for the Tribunals and public Councils. From this fact the word "Gate" in the Oriental languages came to be a synonym for the supreme authority, whatever it might be (as to-day we have the Sublime Porte). At Jerusalem a Council of High-Priests was frequently held beneath the gates of the Temple, and the College of Scribes was accustomed to meet near the Gate of Sarah.

[2] There is only one other mention made of it in the Gospel: in S. Matthew (xviii. 17).

[3] The decrees of the Vatican Council which determine the extent of the Papal jurisdiction and the infallible supremacy of the Roman Pontiff, are the most complete and most authoritative commentary upon the words of Jesus.

there stretched a weary way of sorrows. For, with a price set upon His head, harassed and hunted down by spies and informers, hereafter He must needs keep silence as to the unconquerable Kingdom He had come to establish. So, scarcely had He uttered the divine promise to His Apostles, out here alone in the forest, when He commanded them authoritatively to observe the strictest silence so far as concerned what they had just heard from Him.[1] The Confession of Peter, his Primacy in the Church, his privileges and prerogatives were as a sacred confidence, which must not go beyond the Apostolic College; and the reason He gave them for this was that His enemies would shortly put Him to death.

It was the first time[2] that the Master had spoken so openly of His death; hitherto He had only made mysterious allusions to it. And indeed in this instance He did not go so far as to unveil the utter ignominy of the Cross, deeming it enough to declare "that He must go up to Jerusalem, there to suffer many things at the hands of the Ancients, the Pontiffs, and the Scribes, and to die."[3] As yet He did not add that "He was to be delivered by these men into the hands of the Gentiles," and until the very time of the Passion He forbore to tell them "that He was to be spit upon, whipped, and bound to a Cross."[4] Knowing by experience the weakness of His disciples, He was careful to shield them against despair. So then, that He might reawaken their courage, He now foretold "that after three days He would rise again."

Consoling as this promise was, it could not satisfy the sturdy ardor of Peter. The great praise bestowed upon him, and the joy he felt at having confessed, in the others' name, the Divinity of his Master, had now excited all his vanity. In his eager self-sufficiency he took it upon him to withstand the Lord Himself, and to bid Him proceed no further along paths which would lead to death.

[1] Mark viii. 30.

[2] Ἀπὸ τότε ἤρξατο (Matt. xvi. 21). "Antea non ostenderat" (Bengel, *Gnomon*, in loco).

[3] Matt. xvi. 21; Mark ix. 31.

[4] Matt. xx. 19; Mark x. 33.

Grasping His hand,[1] he drew Him to one side and began to chide Him for His words.

"Now, please God, this shall not happen to you, Lord!"

Jesus turned away from him, and looking toward the Apostles He spoke in a tone so loud that those who had listened to His eulogy of Peter should likewise hear this stern rebuke:—

"Get thee behind Me, Satan![2] Thou art a scandal unto Me, for thy wisdom is not of God but of man."

While Peter stood there, humbled and silent, Jesus recalled their minds to His approaching sacrifice, and drew from the thought a powerful lesson which the Twelve were not the only ones to hear. Meantime many of the country-folk had collected together at a short distance from this youthful Rabbi Who was as yet a stranger to them. The Saviour bade them come nearer,[3] then, with that same tone of authority which He was wont to use in Galilee, He began to instruct them; telling them that the great duty of life is to renounce one's self, to sacrifice everything in the pursuit of truth and righteousness, forgetting the body and its cravings, the soul and its most intimate promptings.[4] Once more He repeated what He had already said,[5] that along this rough and grievous pathway they had but to follow in His footsteps, and, like Him, bear their cross by mortifying their passions.[6] This was what the Master had called "losing one's soul in order to save it."

"Of what profit is it to a man," He exclaimed, "to gain

[1] Προσλαβόμενος αὐτόν (Matt. xvi. 22). "Dicitur de personis cupide manu prehendentibus aliquam" (Wahl, *Clavis Novi Testamenti*).

[2] The word Satan need not necessarily be taken in the sense we give to it, for the Hebrew שָׂטָן is very frequently used in Scripture to designate any dangerous and persistent adversary (Num. xxii. 22; 1 Kings xxix. 4).

[3] Mark viii. 34.

[4] Matt. xvi. 24–26.

[5] Matt. x. 38, 39.

[6] Undoubtedly this allusion to the Crucifixion was hardly at all understood by those who heard these words; for Jesus, as we have observed already, had never clearly revealed to the Apostles that ignominious torture under which He was to die.

the universe, if so doing he loses his soul? What will he give in exchange for his soul?"

This saying threw a chill shadow of foreboding over the Apostles' spirits. In order to reinvigorate their faith, the Lord forthwith announced His future Advent, surrounded by Angels, so to reward His tried and tested followers;[1] then before their eyes He set forth the splendor of that great Day, when His Church in its triumph would supplant the earthly realm of Israel; and finally He told them of the hour, now near at hand, when three of His Apostles were to be brought face to face with the Divine Being.

"There are those among you," He said, "who shall not taste death until they have seen the Kingdom of God."[2]

Six days later this Prophecy was accomplished in the persons of Peter, James, and John, who fell down at the feet of their transfigured Master. But even in the crowds which listened to these words there stood more than one disciple who was to survive the ruin of Jerusalem, and with the eyes of the flesh would behold the new reign of the Risen Christ.

[1] Matt. xvi. 4.

[2] Mark ix. 1. S. Matthew (xvi. 28) gives this speech of the Lord under a somewhat different form. "Many shall not taste death before they see the Son of Man coming into His Kingdom." The Fathers believed that this was spoken in reference to the Transfiguration; but, as Maldonatus has observed, the Christ could not call that glorious manifestation "His Kingdom," except as a foreshadowing of what was to come: "Christus transfigurationem regnum suum vocat, non quia proprie regnum, sed quia futuri regni imago erat" (Maldonatus, *in loco*).

CHAPTER III.

THE TRANSFIGURATION.

I. Jesus on Mount Tabor.

Luke ix. 28–45; Mark ix. 2–32; Matt. xvii. 1–23.

Since this instruction a week had elapsed, during which the Master descended the valley of the Jordan, then quietly and unheeded took the mountain track which leads across the hills lying along the eastern shore of Lake Genesareth. On the eighth day[1] the Evangelists show Him wending His way up the steep sides "of a tall mountain," which they do not mention by name, yet it is none other than Tabor,[2] if we may trust the testimony of Tradition.

[1] "About eight days," according to S. Luke (ix. 26), "six days later," say both S. Matthew (xvii. 1) and S. Mark (ix. 1). In other words six full days had elapsed since the time when Peter confessed the Divinity of the Christ; and on the evening of the eighth day took place the Transfiguration.

[2] Mark ix. 1. The scholars who would make Hermon the scene of the Transfiguration, have most of the traditions against them. As early as the fourth century, S. Cyril, of Jerusalem, declared distinctly in favor of Tabor (*Catech.*, xii. 6), and in the time of S. Jerome there were three Churches erected there upon the heights, in memory of Peter's tents, which certainly testified to the antiquity of this belief (S. Jerome, *Epistola* xlvi. 12; Antoninus the Martyr, *Itinerarium*, vi.). The objections of modern criticism are far from being unanswerable; for (1) the Sacred Text does not indicate that the miracle took place near Cæsarea Philippi; the words of S. Mark (ix. 29), Κἀκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, may be understood in the sense that Jesus descended Mount Tabor in order to reappear publicly in Galilee; (2) it is not certain, though some still assert it, that a town was built upon Tabor in the time of the Christ. True, we know that Antiochus the Great built a fortress there two hundred and eighteen years before Jesus Christ (Polybius, v. 70, 6); but there is noth-

It was twilight[1] when Jesus began the ascent. Three Apostles bore Him company, — Simon and the two "Sons of the Thunder," James and John. As they were destined to behold the Agony of the Lord it was fitting that their faith should be fortified beforehand, and their eyes illumined by the effulgence of the Godhead. They climbed the rocks wearily, without any presentiment of what they were to witness, and once on the summit, seeing the Master wrapped in prayer,[2] according to his nightly custom, they stretched themselves along the ground close at hand, and here upon Mount Tabor, as again only a little later in Gethsemani, soon yielded to their need of sleep.[3]

And, lo! while praying Jesus is transfigured:[4] a Glory all divine streams through the veils of flesh, His face shines like the sun, a whiteness as of glistening snow envelops His garments. "Never fuller upon earth made whiteness like unto this," says Saint Mark.[5] At the same moment two figures appeared at either side; they were Moses and Elias, one coming up from the valley of Moab,[6] whence he had vanished in the cloud, the other alighting from his flame-girt chariot. The Vision thrilled the air with its glories, shedding such strong pulsations of light that the Apostles were aroused from slumber; their eyes opened upon these dazzling rays, their ears caught the words wherewith Moses and Elias addressed the Christ

ing to prove that two centuries later, after long wars which changed the face of the entire country, this locality was still inhabited or that the fortress of Antiochus covered the whole Plateau. Hence Jesus might have found a lonely stretch along those hilltops, or at all events some secluded spot, for it was not until 67 of our era that Josephus encircled Tabor with ramparts.

[1] There is every likelihood that it was in the evening that Jesus ascended Tabor, for He went thither to pray (Luke ix. 28), and for this purpose He used always to prefer the hours when night draws on (Luke vi. 12; Matt. xiv. 23, etc.). Furthermore we are told that the Apostles awakened in the darkness (that is the meaning of the word *διαγρηγορήσαντες*, employed by S. Luke ix. 32), and did not descend the mountain until the following day: *τῇ ἑξῆς ἡμέρᾳ* (Luke ix. 37).

[2] Luke ix. 28.

[3] Matt. xxvi. 40, 43.

[4] Matt. xvii. 2; Luke ix. 29.

[5] Mark ix. 2.

[6] Josephus, *Antiquitates*, iv. 8, 48; Deut. xxxiv. 5, 6.

"They were talking of His departure[1] from the world, which was to be accomplished at Jerusalem."

The splendid spectacle was as if about to fade from their sight. Rapt and awestruck Peter cried out: —

"Master! it is good for us to be here: if Thou wilt, let us make three pavilions here, one for Thee, one for Moses, and one for Elias!"

What had he in mind when uttering these words? Did the Apostle's spirit dream of long days of happiness like this upon the Heaven-kissed heights, with Israel's yearning hopes all gratified, with Moses and Elias to add a supreme splendor to the new Kingdom of the Christ? Or was it as a refuge from the pleasures of earth that he was fain to raise these three leafy tents? The Gospel scarcely allows us to indulge in any such conjectures, for it goes on to tell us how the disciples were, for the time being, bewildered with fear, and Peter "not knowing what he was saying."

Even while the latter was still speaking a radiant cloud encircled them, and from the silvery mist came a Voice saying, —

"This is My beloved Son, in Whom I am well pleased; hear ye Him."[2]

Then they fell with faces to the earth, and when, upon recovering somewhat from their terrors, they dared at last to lift their eyes they saw no one but Jesus. Still the Apostles would not venture to stand before Him; but the Saviour stepped toward them and touched them, saying, —

"Arise and fear not!"[3]

Indeed it was not to inspire their souls with fear that Moses and Elias had appeared on this mountain peak; it was to adore the Divinity of the Christ; for, in their person, both the Law and the Prophets did homage to Him. They had entered within the cloud the instant that the Voice of the Father commanded man to hearken to His

[1] Ἔξοδον (Luke ix. 31). "Vocabulum valde grave, quo continentur passio, crux, mors, resurrectio, ascensio" (Bengel, *Gnomon*, in loco).

[2] Matt. xvii. 5.

[3] Mark ix. 8; Matt. xvii. 7.

Son, and by this departure proclaimed that their Mission was concluded, and that they yielded their places to the one and only Master.

The Lord did not expect that the Apostles would at once grasp the full meaning of the marvellous show; it was enough for His purpose that they should treasure the memory of the fact in order to testify to its truth, later on, in the presence of the Church. And so, when in the cool of early dawn He made the descent of the mountain-side with them, He did not explain the significance of this Apparition, but rather, with grave words, bound them "not to reveal what they had seen until the Son of Man shall be risen from the dead."[1]

Then only, enlightened from on High, they were to reveal to their brethren "that the Majesty of Jesus had been unveiled before them, that before their very eyes He had received all honor from God the Father, and that a Voice had come from out that magnificence of glory proclaiming Him Son of the Most High."[2]

The three Apostles obeyed, though they had no clearer insight into the purport of the Saviour's words than they had had into the meaning of His Transfiguration.[3]

"How will He rise from among the dead?" they kept asking themselves; and why had Elias disappeared again? The Scribes say that he must go before the Messiah, and once more set all things in order. Is not this our Lord also the Christ?

These questions troubled their minds so much that they finally laid them before the Master.[4]

"It is true that Elias must first come, and that he will restore all things," He answered them. "But I tell you that Elias is already come and they have not known him, but have dealt with him in all things as it pleased them; in like manner the Son of Man must suffer at their hands." Then he explained the Oracle of Malachy[5] so clearly to them that they were enabled to distinguish between the two Forerunners whom the Scribes had confounded. There

[1] Mark ix. 8. [2] 2 Peter i. 16–18. [3] Mark ix. 10.
[4] Matt. xvii. 10–13. [5] Matt. iv. 5.

was that Elias of old, whose return will betoken the last days of the world; while the other Elias, the first Herald of the Christ, is John the Baptist.

As they were nearing the foot of the mountain Jesus perceived the rest of His disciples surrounded by a great concourse of people.[1] They had been endeavoring to heal a possessed youth, but their efforts had been of no avail, and the Scribes, gloating over their discomfiture, were pushing the argument against them in gleeful triumph, when of a sudden the multitude became aware of the approach of the Lord. Apparently His countenance still burned with the afterglow of its recent splendor, for, after a momentary thrill of awe, with one accord the people flocked about Him to give Him greeting.

"About what were you disputing together?" He inquired.

The Scribes' faces had fallen; the disciples were too much abashed to tell of their failure; but a man's voice arose from the midst of the by-standers:—

"Master," it said, "I brought you my son, who is possessed by a dumb Spirit; wherever it happens to seize him it throws him down upon the earth, and the child foams at the mouth, grinds his teeth, and so pines away. I have begged your disciples to drive it out, and they were not able; but do you, I beseech you, only look at him, for he is my only child."[2] And pushing his way through the by-standers he flung himself at the Saviour's feet.[3]

In a glance Jesus saw all the eager faces surrounding the poor suppliant; saw among them His relentless foes; saw a crowd more curious than compassionate; above all, saw that His own Apostles were still faint-hearted and wavering in their faith.

This spectacle wrung from His heavy heart the cry,[4]—

"Unbelieving and depraved race that you are, how long shall I be with you? how long shall I suffer you?"

Then turning to the man who had invoked His help: "Bring your child here," He said.

[1] Mark ix. 13. [2] Luke ix. 38. [3] Matt. xvii. 14. [4] Luke ix. 41.

The boy was brought; hardly had he seen Jesus when, seized with the frenzy, he was dashed down to the ground, and writhed in foaming delirium.[1] Thereupon the Lord asked the father:[2] —

"For how long a time has this been going on?"

"From his infancy," responded the latter; "and oftentimes the Spirit has thrown him into the fire and into the water in order to destroy him. If you can do anything, come to our aid, — have pity upon us!"

"If you can believe," replied Jesus, "everything is possible to him who believes."

Disquieted by these words the man began to fear lest he had shown too little confidence in the Master, and in his distress the tears came, as he cried, half-weeping, —

"Lord, I believe; help Thou mine unbelief."

The Saviour, noting how the curious folk were pressing around Him, turned toward the little lad lying in agony at His feet.

"Deaf and dumb Spirit," He said, "I command thee, come from out this child, and never more reënter him."

The demon, raising up the poor possessed body, wracked it once more, fiercely, then came forth with a great cry. Like one stunned the lad fell back to the ground; but no foam about his lips, with no convulsion in his limbs.

"He is dead!" exclaimed the witnesses of this prodigy.

But Jesus took him by the hand, raised him up, and the child, now whole and sound, stood erect before them.

After this Jesus lost no time in seeking shelter from the curious within the walls of some dwelling;[3] the Apostles accompanying Him felt shame for their public failure, and cast about for something to account for it. At the time when the Master first gave them their Mission, had He not also endowed them with all power over the devils? Why was it, then, that they had been unable to cast out this one just now?

When questioned in secret He replied that the cause was their own unbelief; for the prediction of His approaching death had destroyed their faith to such a degree that

[1] Mark ix. 19. [2] Mark ix. 21–24. [3] Mark ix. 27.

Jesus seems to be at a loss for some object small enough to be likened to the poor residue of their belief in Him.[1]

"If you had faith as great as a grain of mustard you should say to this mountain: Move hence to yonder spot! and it would be removed, and nothing shall be impossible to you."[2]

But in addition to this first cause of their powerlessness He told them that their souls were still far from seeking that heavenly help which alone can prevail over the hosts of Hell; and that such dominion is bestowed only upon those who, with hearts cleansed by prayer and fasting, rise above this body of flesh.[3]

Jesus withdrew from Tabor at once, taking the road to Capharnaum, careful that no one along the journey should know of His presence.[4] Nevertheless He continued His instructions to the disciples, telling them: "The Son of man shall be delivered into the hands of men, and they shall kill Him, and after having been put to death He shall rise again the third day."[5] "But the Apostles understood nothing of what He told them on this subject; His words seemed, as it were, veiled to them;" they indeed dreaded to be forewarned of the coming evil, and so followed their Master in sadness, "not venturing to question him."[6]

II. The Return to Capharnaum.

Matt. xvii. 23–26; xviii. 1–35; Mark. ix. 32–49; Luke ix. 46–50.

This time the reëntrance of Jesus into Capharnaum was very different from those home-comings of former days: the little band of companions which was now left to Him

[1] Matt. xvii. 19.

[2] To remove mountains was an hyperbole in familiar use among the Jews, to express any great difficulty which was to be surmounted (Lightfoot, *Horæ Hebraïcæ*, in Matt. xxi. 21). These words of Jesus declare the power of Faith, howsoever weak it may be supposed to be.

[3] Mark ix. 28, 29.

[4] Mark ix. 30–32.

[5] Luke ix. 45.

[6] Mark ix. 31.

traversed the streets almost unnoticed by the indifferent passers-by. Only the tax-gatherers made after them and asked Peter:—

"Does n't your Master pay the didrachma?"[1]

This tribute was the ransom which every son of Israel owed to Jehovah as the "Price of his Soul."[2] Ordinarily it was taken up in the month of March.[3] That it was not demanded until autumn in this instance was because Jesus had been absent from Judea for some six months; or it may be that, since He had been regarded hitherto as, by rank, a Doctor, He was considered exempt from this charge laid upon the people.[4]

But now the Apostle, sore pressed for an answer by the collectors, assured them that the tax should be paid; yet, almost immediately, he realized that he had been somewhat rash in pledging his Master's word in this off-hand manner, and his embarrassment was very evident as he followed Him "into the house." Jesus did not wait for Peter to unburden his mind.

"Simon," He said to him, "how does this appear to your mind? Of whom do the kings of the earth exact tribute? Of their own children, or of foreigners?"

"Of foreigners," was Peter's reply.

"Then the children are free," responded Jesus.

In this way He chose to remind the Apostle, who had been a witness of His Glory on Tabor, that the Christ, the Son of God, was by this same title freed from the necessity of human laws, and thus exempt from the didrachma, the ransom of sinners.

"Nevertheless," He added, "that we may not give scan-

[1] Matt. xvii. 23–26. The two drachmas, or the half-shekel, were worth about thirty cents in our money (Saigey, *Traité de métrologie*, p. 55, and Kitto, *Cyclopædia:* DRACHM). Every Jew, rich or poor, whether living in Judea or in a foreign land must pay this sum. It was productive of considerable funds, which being faithfully carried to Jerusalem were used in the service of the Temple (Lightfoot, *Horæ Hebraïcæ*, in Matt. xvii. 24). It was a usage dating from the remotest time, being founded upon a precept in Exodus (xxx. 11–16).

[2] Exod. xxx. 12.

[3] *Shekalim*, i. f. 7.

[4] *Pirke Aboth*, iv. 5.

dal to any one, go to the lake and cast a hook. The first fish which you shall draw from the water, take it and open its mouth. There you will find a stater;[1] this you will take, and give it to him, for Me and for you."

Jesus, the Son of Man, would obey the laws and pay the tribute; but He paid it even as God, by a miracle.

The Gospel does not tell us in whose dwelling this reply was uttered, but it gives us to understand that Jesus had accepted the hospitality of some faithful family, for on this occasion we see a young child close by His side.[2] Very graciously did the Master greet the timid approach of such little ones, whose gentle frankness always gladdened His heart; and now He drew this baby nearer to Him, in order to enforce another lesson upon the minds of His Apostles.

"What were you discussing on the road?" He asked them.[3]

This abrupt question disconcerted them, for, seeing the Master walking at some distance ahead of them, "they had been disputing among themselves as to which one of their number was to be considered the greatest." Probably the preference shown to the three companions of Jesus upon Tabor had excited some jealousies and given rise to this wrangle. Crestfallen at finding themselves detected, all stood before Him without a word.

The Master sat down and gathered the Twelve around Him. "If any one wishes to be the first," He said to them, "let him be the least and the servant of all." And He took up the child, folded it in His arms, then, still holding it, He told the Apostles that this was to be their model.[4]

"Whoever," He said, "receives a little child like this one before you, in My Name, receives Me, and he who entertaineth Me receiveth not Me but Him that sent Me."

The Lord could not bestow higher praise upon the innocence of little children than this, for He described Himself

[1] The Stater was worth four drachmas (about sixty cents) and made up the two didrachmas which the tax-gatherer had demanded of Jesus and His Apostles.

[2] Mark ix. 36.

[3] Mark ix. 32–37.

[4] Matt. xviii. 5.

as of their nature, and commanded that they be entertained even as Himself, even as God, His Father.

Yet the disciples did not realize the full force of His words.[1] John himself, usually more clear-sighted than the rest, now only gathered that Jesus was speaking of those who present themselves in His Name. At once he remembered that recently the Twelve had forbidden a man to drive out devils in the Name of the Christ, because this man was not one of them, and here he broke in upon the Master, desiring to know whether they had done rightly.

"Do not forbid him," Jesus replied; "for there is no one who, after he has worked a miracle in My Name, can at once speak ill of Me thereafter; he who is not against you is for you."[2]

Then He reverted to His first thought, to the young child still nestling in His arms, — to those little ones "whose Angels forever behold the face of His Father Who is in Heaven."[3]

"If any one," He said, "shall scandalize one of these children who believe in Me, it were better for him that a mill-stone[4] should be hung about his neck and that he be plunged in the depths of the sea. Woe to the world because of its scandals! It must needs be that scandals come, but woe to the man by whom the scandal comes!"[5]

With words like these Jesus talked to them in this house at Capharnaum; the conversation lasted much longer than this; for the Master was no longer, as of old, thronged upon by crowds eager to hear His every word: all alone with His

[1] Mark ix. 37–40.

[2] This saying of the Christ would seem to contradict the words reported by S. Matthew: "He who is not with Me is against Me." But "is there any one who, in the course of a busy life, has not experienced the fact that, according to the circumstances and the different characters involved, a man who refrains from coöperating and holds aloof will, by so doing, sometimes be lending you his countenance and support, at other times, on the contrary, injures and impedes your efforts?" (Guizot, *Méditations sur l'essence de la religion chrétienne*, p. 279.)

[3] Matt. xviii. 10.

[4] Μύλος ὀνικός: the uppermost millstone, of a conical shape, which revolves upon the lower stationary stone. It was so heavy that often an ass was used to set it in motion.

[5] Matt. xviii. 6, 7.

disciples, He could adapt His words to their needs. So it was that He made them glimpse the terrors of Hell, adjuring them to sacrifice everything, were it their limbs, or their sight, in order to escape "that Gehenna of fire, where the worm gnaweth and dieth not, where the flame burneth and is not quenched."[1] And then He alluded to an altogether different fire, the flame of love, which, once lighted, does but purify all things which it touches.[2] But among all the conversations of that day, there is none more memorable or momentous than their talk about the rules which He gave His disciples for the adjustment of their differences.

The Christ has decreed that the Church is to be the Arbitrator for her children.[3] It is to her that it belongs to in-

[1] These figures are borrowed from the Prophet Isaiah: "Their worm shall not die, and their flame shall not be quenched, and they shall be a thing loathsome and abhorred in the eyes of all flesh" (Is. lxvi. 24). In S. Mark (ix. 43, 45, 47), the Master repeats these mournful words three separate times, in order to fill His Apostles' souls with a fear of the Judgments of God.

[2] Here we are speaking of the text of S. Mark (ix. 48): "All must be salted with fire, even as every victim must be salted with salt. Salt is good; but if it has lost its saltness, wherewith will you season it? Have salt in yourselves and preserve peace with one another." This obscure passage has given rise to many and various comments. Some refer the words: "All shall be salted with fire" to the damned, of whom Jesus had been speaking; they shall be salted, — meaning that they shall be preserved everlastingly in avenging flames. Others apply these words to all Christians: "Every one shall be salted by the fire," or in other words, all shall pass through either the flames of Hell or the fires of tribulation, which shall purify them as the salt does the flesh of the victims. Slightly modified the latter interpretation gives a very reasonable construction of the sacred text. Indeed it is enough to read the rest of the evangelical record to feel convinced that after having spoken of the damned, Jesus passes to another subject, and now, with the flames of Hell, contrasts the fire which burns not to destroy, but to purify the soul. This fire is that of the sacrifices, the symbol and foretokening of the Presence of Jehovah. No victim was offered to Him until it was covered with salt, in order to preserve it from corruption (Lev. ii. 13), and the flame perfected the purification of the host by consuming it. But for the Apostles, this Salt of the Holocaust was henceforth unnecessary; in their union with God, Who is "a consuming fire" (Deut. iv. 24), they would find their perfect purification. All must be salted with fire, even as every victim is salted with salt. Thus, then, let their charity be warm and glowing, let it be ever like a savory salt, fervid, not seasonless, and then they shall have peace one with another.

[3] Matt. xviii. 15–20.

terpret the Moral Law, to determine the rights and the duties of her children, and to disown the unruly, treating them as the Jews treated Pagans and publicans. Indeed Jesus had given her the power of binding and of loosing upon earth, and had promised her His never-failing assistance, not simply for the instructing and sanctifying of men's souls, but that they might be maintained in true obedience. Let but two or three persons invested with the authority of the Church be gathered together in the Name of the Christ, "the Father Who is in Heaven will grant them all that they shall ask, and Jesus Himself will be in the midst of them."

Peter hearing these first rules of the Christian Law pronounced, wished that the Master would enunciate them with more precision.[1]

"Lord," he asked, "if my brother sin against me, how many times shall I forgive him? As much as seven times?"

The Apostle believed that he was going to great lengths in his indulgent mercy, since the Rabbis taught that to pardon three times was the height of perfection;[2] but under the gracious sway of the Christ, forgiveness, like love, must be infinite.

"I do not say: Until seven times," answered the Lord; "but: Until seventy times seven times."[3] And to make it better understood how rigorously His law of loving-kindness must bind our actions, He set before the Apostles' eyes one of those Oriental courts where the lightest fancy of their monarch can, in an instant, raise up or demolish the most splendid fortunes.

A king, He told them,[4] set about procuring a reckoning

[1] Matt. xviii. 21–22.

[2] "Homini in alterutrum peccanti semel remittunt, secundo remittunt, tertio remittunt, quarto non remittunt" (*Ioma*, f. 86, 2). They based this Rule upon certain obscure passages in the old Testament, and in particular, on these words of Amos: "After the crimes which Gaza has committed for these three and four times, I will not change the sentence which I have uttered against it" (Amos, i. 6).

[3] That is to say (according to the usage of Hebraic speech), indefinitely (Gen. iv. 24, etc.).

[4] Matt. xviii. 23–25.

from his ministers; then one of them was brought before him, as powerful a personage as any of their number, who owed his sovereign ten thousand talents.[1] He succeeded in winning the pity of his lord, who forbore to sell him upon the spot, him and his wife and his children. Yet, even before he had passed out from under the palace gates a free man, he flung himself upon one of his comrades who owed him a trifling matter, — only one hundred denarii.[2] Clutching him by the throat, half-strangling him he repeated: —

"Hand over what you owe me!"

The wretched fellow fell at his feet, begging him: "Only have patience, and I will pay you all."

But the other would hearken to nothing, and dragged him to prison until such time as he should pay the whole. The king, having knowledge of all this, bade them call the officer once more.

"Wicked servant," he said to him, "at your prayer I forgave you your debt; should you not have had pity upon your comrade as I have had pity upon you?" And, in his wrath, he delivered him to the torturers.[3]

"So, also shall My heavenly Father treat you," concluded Jesus, "if you do not, each one of you, forgive your brother from the bottom of your heart."

So, then, Charity, much more than Justice, should be the foundation of Christian righteousness, or rather one must be blended with the other! "Mercy and truth are met

[1] About 18¾ millions in our money. In the time of Jesus, the talent was worth about $1875 (see Saigey, *Traité de métrologie*). Evidently the official here in question was one of those satraps who collected the revenues of entire provinces in the name of their king.

[2] About $15.50, the denarius being worth about 15½ cents (Kitto, *Cyclopædia*: DENARIUS; Saigey, p. 75).

[3] This term recalls the tortures inflicted upon debtors, in the hope that their sufferings might make them disclose their hidden stores, or that compassion would move their relatives to pay the debt. Though the Jewish Law showed some clemency for the insolvent Israelite, no such sentiment ever actuated Pagan law-makers. Without mentioning the East, where the debtor became the chattel of the creditor and was abandoned to his mercy, we find that at Rome his lot was fixed by the law of the Twelve Tables: he could be sold as a slave, loaded with chains, mutilated (Titus Livy, *Historiæ*, ii. 23).

together, righteousness and peace have kissed each other,"[1] even as two sisters.

"If your brother has sinned against you," said the Lord once again,[2] "do not wait for him to be sorry; be the first to go to him and to chide him, you and he alone together. If he listens to you, you will have gained your brother; if he does not listen to you, try again, taking two or three persons with you, so that it may be decided by the evidence of two or three witnesses.[3] If he will not hearken to them, tell the Church,"—for her to settle all differences, even as a mother does among her little ones, reviving sweet accord in estranged and angry hearts, oftentimes rebuking us but always loving,—ay, most loving when she hurts us, that so she may bring back health and salvation to our souls.

[1] Ps. lxxxiv. 11.

[2] Matt. xviii. 15–17.

[3] In these rules given by Jesus there is much to remind us of the discipline of the Synagogue: "Quicumque peccat in fratrem suum necesse habet ut ei dicat: In te peccavi. Si audiat, bene: si non, adducat alios et placet eum coram iis. Si forsan morietur, placet eum ad sepulchrum suum et dicat: In te peccavi" (*Ioma*, lxxxvii. 1).

CHAPTER IV.

THE FEAST OF THE TABERNACLES.

I. Jesus goes up privately to Jerusalem.

John vii. 1–10; Luke ix. 51–62; Matt. viii. 19–22.

Autumn[1] had come upon the land, and in every direction caravans were forming for the journey Jerusalemward, for it was the season for the Feast of the Tabernacles,[2] the gladdest of all Israel's solemnities. As it was instituted to be a memorial of their march through the wilderness, it lasted seven days, and during that time the whole people lived under leafy shelters, woven of boughs, just as their fathers had sojourned in tents.[3] The olive, the pine, the myr-

[1] As regards the order in which we have disposed the events occurring between the time of the Transfiguration and the last journey that Jesus made, refer to Appendix IX.

[2] John vii. 2.

[3] Whence its name, Scenopegia, "The Tent-Raising" (*σκηνή, πήγνυω*); in Hebrew, "The Feast of the Tents" (חַג הַסֻּכּוֹת). It also bore the name of "Harvest Festival," חַג הָאָסִף (Exod. xxiii. 16), because it was celebrated when all the fruits of the earth had been gathered in. It lasted from the 15th to the 22d of Tishri (the last days of September), and marked the end of the civil year, which began once more with the month of October (Lev. xxiii. 39; Deut. xvi. 13–15). The object of this festival was to give thanks to God for the harvest, and to praise that signal mercy whereby He had established the Jews, hitherto a nomad horde, within a land flowing with milk and honey. The memory of that momentous event gave this Feast a splendor almost equal to that of the Passover Josephus and Philo did not hesitate to call it the greatest and holiest of festivals. The holocausts were more numerous than at any other time, hence, during the seven days solemnity, the twenty-four classes of the priesthood were all present, and filled their various functions in the Temple (*Soucca*, v. 6).

tle, and the palm trees were now stripped of their branches; little pavilions of green foliage were raised all along the streets, through the squares, upon the level house-tops, and above the city ramparts; and for the space of one week Jerusalem bore much the appearance of a forest of verdure.[1] On all sides there was nothing to be heard but songs of joy answering the blare of trumpets which reëchoed from the terraces of the Temple, and every Jew, in token of rejoicing, bore either a branch of palm or some other fresh bough, laden with citrons[2] or peaches, or any rich fruitage of the season. The gayety was the more heartfelt and real, because their great Day of Expiation[3] immediately preceded the Feast of the Tabernacles, and consequently they considered themselves purified and freed from sin.

The kinsfolk of the Lord were on the eve of their departure from Capharnaum, to go up to this solemnity. Some of their household bethought themselves to seek Him out; with thoughts and views of Him just as low and grovelling as when formerly they treated Him like a madman,[4] so now they had nothing but complaints and reproaches upon their lips.

'Why so much mystery; why keep himself concealed in this way, so discouraging to his would-be partisans? How many Jews about Jerusalem were ready to receive him well, from the first, if he had only been willing to make himself plainly understood!'

"Leave this place," was the family-advice,[5] "and go into

[1] 2 Esdras viii. 15. So nowadays, around the source of the Jordan, the inhabitants of Banias erect bowers of greenwood upon the roofs of their houses, and there they sleep during the summer.

[2] Lev. xxiii. 40. "The fruits of the most beautiful tree," פְּרִי עֵץ הָדָר; that is, the citron, according to the majority of interpreters (Onkelos, Peshito, etc.); others say it refers to the peach (see Josephus, *Antiquitates*, iii. 10, 4).

[3] This Feast of Expiation took place upon the 10th of Tishri, five days before the solemnity of the Tabernacles. The whole people fasted on that day, and among the sacrifices the High-Priest offered two he-goats; one of these, as being burdened with the sins of Israel, was driven forth into the desert (Lev. xvi., xxiii. 26–32; Num. xxix. 7–11).

[4] Mark iii. 21.

[5] John viii. 3–5.

Judea, so that your disciples may see the works which you do; for nobody does his actions in secret, when he wishes to show himself in public; since you are doing these things, manifest yourself to the world."

Such words as these were only another justification of the Evangelist's sad reflection: "Even His brethren[1] did not believe in Him."

Jesus showed no surprise.

"My time is not come as yet," He said, quietly;[2] "but your time is always ready, for the world cannot hate you; but Me it hates, because I bear witness that its works are evil. Do you go up to this feast; as for Me, I do not now go thither because My time is not yet accomplished."[3]

There was good reason for the Lord's speaking so obscurely, since it was important that Jerusalem should be unaware of His approaching visit: the Sanhedrin would certainly have profited by the interval to arouse the populace and prepare some pitfall against His coming. So He left His kindred to depart without Him, and while the caravans were filling the routes which keep along the highway of the Jordan, He with His Apostles turned aside toward Samaria, taking that road up to the Holy City.

His farewell was a sorrowful one, for He was taking leave of the Galilee He loved to go to Jerusalem, where only ingratitude and persecution awaited Him. All this Jesus knew beforehand; evermore His gaze rested on the last six months of His Ministry as they stretched out interminably before His eyes: His departure from this world,[4]

[1] The brethren, or, as we have frequently explained, the cousins of the Lord. These words refer to the sons of Alpheus, but not to James and Jude, because only a little later we see them in company with the other Apostles following the Christ to Jerusalem.

[2] John vii. 6–10.

[3] Whether, with the Syriac Version of Cureton and the Alexandrian Manuscript, we adopt the reading *οὐκ*, or whether we prefer the more intelligible reading *οὔπω*, which we find in the Manuscript of the Vatican and the Vulgate, the purpose of Jesus is none the less evident: under these vague terms He wished to indicate that as yet the time for Him to go up to Jerusalem was not come.

[4] *Ἀναλήψεως* (Luke ix. 51) . . . *ἀπὸ τῆς γῆς εἰς οὐρανόν*, as Euthymius explains it, and as the meaning ordinarily given this word in the New Testament demands (Mark xvi. 19; Acts i. 2).

the Cross, and the tomb. Wherefore (to use S. Luke's expression), "He steadfastly set His face to go up to Jerusalem."

Following the road across the plain of Esdralon, they reached the hill-country which forms the northern frontier of Samaria. At its base lies the little town of En-Gannim, "The Fountain of the Gardens." It was the first Samaritan village they encountered; and Jesus sent some of His disciples on ahead to prepare lodgings for them.[1] James and John, charged with this duty, set out confidently enough; for remembering the crowds which hastened to meet Jesus at Jacob's Well they promised themselves a kindly welcome. But while Israel's festivals were going on, the animosity of the Samaritans knew no bounds; now "inasmuch as the travellers had turned their faces toward Jerusalem," every door was closed against them, and they returned without having found either shelter or food. Their indignation was intense; like true "Sons of the Thunder" their first thought was to call down vengeance from on high.

"Lord," they exclaimed, "would you have us bid fire come down from Heaven and consume them, even as did Elias?"[2]

They forgot that Heaven has other powers besides thunder in its gift, and gives light much oftener than it lightens; so was it to be under the new reign of Jesus, when zeal and charity alone would enflame the heart of man.

Looking at His disciples, the Master answered them:

"You do not know of what spirit you are; the Son of Man is not come to destroy souls, but to save them."[3] And without blaming these people for having spurned them, He passed on to another hamlet.

As they walked along the highway a Scribe came

[1] Luke ix. 52–55.

[2] The Vulgate, the Syriac of Cureton, and the Sinaïtic Manuscript omit these last words: ὡς καὶ Ἠλίας ἐποίησεν. But the testimony of the Versions (Codex Alexandrinus, Ephræmi, Bezæ) seems to us too weighty to be passed over in silence.

[3] These words are omitted in the greater number of Manuscripts; but the Cambridge Codex (copied from a very ancient text), the Vulgate and the Syriac Versions, contain them, and are a safe guarantee of their authenticity.

forward, touched by what he had overheard of their talk.

"Master," he said, "I will follow Thee whithersoever Thou goest."[1]

The Lord took no heed either of the words or of the rank of the one accosting Him; far down in this man's heart He beheld an overmastering attachment to the good things of earth; He knew that his inconsiderate fervor would fail him at the first foretaste of the poverty of Jesus, and therefore He answered: —

"The foxes have their holes, the birds of the air have their nests, but the Son of Man hath not where to lay His Head."

The thought of following a homeless Master cast a chill over the Scribe's courage, and he dropped back and disappeared.

That same day and upon this same highroad[2] the Saviour passed before a house of mourning: a son was weeping over the death of his father. Looking up he too knew the Presence of the Master, and felt himself drawn to leave all and follow Him. So too Jesus read his heart; then, as quick and ready to help the weak as He was prompt in repressing the presumptuous, He stepped toward him.

"Follow Me!" he said.

Surprised at so sudden an appeal the son hesitated, and asked that he might at least be allowed to bury his father. But the Saviour, seeing that any delay, even the most legitimate, would destroy all resolution in this wavering soul, caught him away in His company, with that saying which so many Saints have repeated since, when breaking away from all dearest ties of affection, —

"Leave the dead to bury their dead; but do you go and announce the Kingdom of God!"[3]

[1] Luke ix. 57, 58; Matt. viii. 19, 20.

[2] This threefold vocation is related by S. Matthew among the miracles which fill chapters viii. and ix. of his Gospel: here again we do not hesitate to prefer the order followed by S. Luke.

[3] Luke ix. 59, 60.

One other disciple, called in like manner, also wanted to linger and bide his time.

"Lord," he began, "I will follow you, but first allow me to take farewell of my kindred."[1]

"Whoever," was the reply of Jesus, "puts his hand to the plough and looks back is not fit for the Kingdom of God."

The zeal of the true Apostle must rise to that height of perfection which makes, not a step only, but even one single backward glance impossible.[2]

And this is all the Gospel tells us of their journey across the hills of Samaria. Jesus walked still more privately and quietly the nearer they approached the Holy City, and thus they found their way within its walls without any one having recognized Him, or even so much as suspecting His presence.

II. Jesus in the Temple.

John vii. 11–53.

From the first of these festival days the absence of Jesus had been remarked; every one was speaking of Him.[3] The princes of Jewry[4] were on the lookout for His coming; their spies were inquiring on all sides as to where He was staying, and whether He would appear shortly. There was much whispering going on among the worshippers, some of whom were now timidly upholding him. "He is a good man," they urged, while others would answer, "No, he is leading the people astray;" and, foras-

[1] The Syriac Version gives this sense to the words, which is evidently that of the Greek Text (S. Augustine, *Sermo* c. 3. S. Basil, *in loco*). The Vulgate translates: "His quæ domi sunt:" "Let me first set in order the business of my household."

[2] Luke ix. 61, 62.

[3] John vii. 11–13.

[4] In the chapters devoted to the incidents of the Feast of Tabernacles, following his usual custom, S. John distinguishes between the masses (ὄχλος, λαός) and the Jews (Ἰουδαῖοι). Now, as we have already observed, by the latter term he refers to the princes of Jewry, and in particular to the members of the Sanhedrin.

much as His antagonists showed the boldest front, no one dared to declare himself openly in His favor for fear of the Jews.

They were almost in the midst of the feast-making[1] when Jesus entered Jerusalem; repairing at once to the Temple He seated Himself in one of the halls which surrounded the porches, and began to teach.

His presence there was another surprise to the people, and at first they listened to him in wonderment; it was not long, however, before some of the prominent Jews present broke the silence with muttered criticisms.

"By what right does this stranger venture to teach? No Rabbi has ever instructed him in Sacred Literature; this man was brought up at Nazareth, — in a carpenter's shop. How should he know the Scriptures?[2] he has never studied them."

Jesus heard these detractors, and answered them "that His Doctrine was not His, but His Heavenly Father's."[3] It rested altogether with them whether they too would share His knowledge of celestial things; they had "but to do the will of God," laying aside all self-seeking and pride, and they would become truly wise. Thus purified, their eyes would be enabled to see "that He spoke not of Himself, was not seeking His own glory, and did nothing wrongfully" in speaking as He had done. But far from hearkening to the voice of God, "they did not even observe His Law," for which they made such show of veneration. Then, changing the defence into an attack, Jesus unmasked their secret motives.

"Why do you seek to kill Me?" He demanded suddenly.

The princes of the people kept silence; but the crowd of onlookers could not catch the drift of this question, and at once assumed that the Christ was beginning to rave in His talk.

[1] John vii. 14, 15.

[2] *Γράμματα.* The Jews having scarcely any other literature beside the Scriptures, this word would evidently refer to knowledge of the Sacred Books.

[3] John vii. 16–20.

"You are possessed by the Devil," they told him. "Who is it that is seeking to kill you?"

His only reply[1] was a reference to the miracle of Bethesda, still fresh in their minds. He disclosed how at that time the Sanhedrin had resolved to put Him to death, and thus showed the iniquity of their plots against Him. That it was no violation of the sacred rest to heal the suffering upon the Sabbath-day, — this the Master had already proved before the Council; yet here again He gave the people an argument which they could easily comprehend.

Moses had received the commandment given to Abraham by God, that they should circumcise the new-born babe upon the eighth day. Now when this day fell on a Sabbath there was never any Jew who would hesitate to overlook the rules of Sabbath-rest in order that his child might be consecrated to Jehovah by the spilling of blood, together with all holy rites. If the Precept of Circumcision could render such an infraction lawful, how was it that the Sabbath had come to outweigh in importance the divine law of Charity? If it was legal to perform such deeds, and to shed the blood of man in order to purify the body, and that only in part, how was it criminal in him to heal the whole body with only a word?

"So then do not judge according to appearances," Jesus concluded, "but according to justice."

This vindication discomfited the enemies of the Lord and delighted the multitude; the citizens of Jerusalem especially, better informed than the visitors as to the malice of their leading men, could not repress their amazement.[2]

"Is not this the man they want to put to death?" they asked. "And now he preaches publicly and no one has a word to say to him. Have the Sanhedrin-Councillors recognized him as the Christ?"

This, however, was little more than a glimmering of the truth which now flashed upon some few Jews of the town,

[1] John vii. 21, 24. [2] John vii. 25, 26.

and for an instant; but it was as quickly overshadowed by their hasty prejudices. The instructions of the Scribes recurred to their mind, how the Christ ought to appear unexpectedly, — His very origin was to be hidden, — and thus He should remain unknown in Israel, until of a sudden He would reveal Himself on the day when He should receive His Anointing at the hands of Elias.[1]

"As for this man," they said, "we know whence he is; but when the Christ shall come no one will know whence He comes."[2]

Jesus would not permit this misleading tradition to delude the popular mind any longer. To those who would deny Him the dignity of the Christ, because they knew His home and kindred, He replied that over and above His earthly origin He had a mysterious beginning.

"I am not come of Myself," He said to them.[3] "He that sendeth Me does truly live;[4] you do not know Him, but I know Him, because I am from Him and He has sent Me."

This sublime refutation greatly irritated the Jews; from dumb, unreasoning resentment they passed to acts of violence, and endeavored to seize Jesus. "And, notwithstanding, no man laid hands on Him, because His hour was not come."[5] Moreover, there were many among those present who believed, and said: —

[1] S. Justin, *Dialogus cum Tryphone*, viii.

[2] This opinion had risen (1) from the views held by the Jews in regard to the divine origin of the Messiah; (2) from the state of obscurity into which the remnant of David's race had fallen; (3) from the Prophecy of Daniel, which foretold a mysterious appearance of the Son of Man (Dan. vii. 13); (4) perhaps also from their manner of rendering verse 8 in Chapter liii. of Isaiah, as the Septuagint and the Vulgate have translated it; "Generationem ejus quis enarravit?" And so gave it this false interpretation.

[3] John vii. 28–31.

[4] Ἀληθινός, in S. John, has the sense of "real, actually existing" much oftener than that of "truly." The Vulgate, which generally translates it by "verus," does not take it as having the meaning "verax" anywhere except in the Apocalypse (xix. 11).

[5] By these repeated words (John vii. 30; viii. 20; xiii. 1) S. John would have us understand that God would not permit the death of the Christ until the time set down for it in the Eternal Counsels; but from this it does not follow that the Saviour could put Himself in the way of perils, under

"When the Christ comes will He do more miracles than this man does?"

The respect shown Him by this section of the populace, their ever-increasing faith, the things which were whispered about in favor of Jesus, — all these taken together soon alarmed the Sanhedrin people, and they determined to act[1] at once. Some of their satellites were despatched to lay hold upon the Galilean; but all that they were able to do was to mingle with the crowd of listeners, and discover that, though He was well aware of their intentions, He showed no signs of fear. It was useless for His enemies to try to precipitate the fatal hour. He declared "that He was to be with them for yet a little while, until the day when He was to return to His Father." Then indeed they would seek Him, no longer with wicked intent, but repentant and despairing, amid the ruins of Jerusalem.

"You shall seek Me and you shall not find Me," He said; "nor shall you be able to come there where I am."

"Where will he go," they murmured among themselves, "that we may not find him? Will he go to the Gentiles dispersed over the world?[2] will he become a Doctor among them?" And they were at a loss to imagine what Jesus meant by saying this.

Meanwhile the festal celebrations were still progressing, and for the last time the Holy Waters had been poured

the pretext that, as "His hour was not come," His enemies could not prevail against Him; this would have been to tempt God, Who had decreed that His Son "should come under infirmity" (Hebrews v. 2), be subjected voluntarily to the ordinary course of human affairs. Therefore we see Jesus so careful to observe this ordinance of the Father, never hazarding His life in rash confidence, but withdrawing, and often even concealing Himself, to anticipate the plottings of His foes; in a word, acting always and everywhere as a Man, notwithstanding that He was God Almighty.

[1] John vii. 32–36.

[2] Διασπορὰ τῶν Ἑλλήνων signifies not merely the Jews of the Dispersion, but those Pagan countries as well, through which the Jews were dispersed. In fact the word Ἕλληνες in the New Testament refers to the Gentiles as distinguished from the Jews (Acts xvi. 1, 3; xix. 10, 17; xx. 21; xxi. 28; Rom. i. 16; ii. 10, etc.).

out within the Temple.[1] It may be well to recall something of the significance of this symbolic rite, for on the morrow Jesus would allude to it. Every morning during those seven days a priest descended to the well-spring of Siloë, and in a golden vessel drew up three measures of water from the fountain, with which he returned, bearing it before him in solemn state. Upon his entrance within the porches the trumpets sounded, accompanying him with the wild clash of their symphonies, while he mounted to the highest step of the Altar; there two great jars had been already set forth, one made of silver, into which the ministering priest poured the water brought from Siloë; the other of gold, which he filled with wine. These libations once performed, the whole people entoned the Hallel,[2] waving their rustling palm-branches, and giving way to such glad transports of feeling that the Rabbis tell us it is impossible for one who never witnessed it to conceive the universal sense of joy.[3]

But on the eighth day[4] this ceremony no longer took place; those who, in the early morning, ascended to the Temple to offer sacrifice, instead of the joyous songs and the chanting, found a religious stillness brooding over the Sanctuary. This was the moment Jesus chose to explain the meaning of their sacred rite.

Standing in the centre of the porches He cried aloud:

"If any one thirst let him come to Me, and let him drink! He that believeth in Me, as the Scrip-

[1] John vii. 37.

[2] Ps. cxii. to cxviii. in the Hebrew; cxii. to cxvii. in the Vulgate.

[3] *Soucca*, v. 1.

[4] John vii. 37–39. The incident here recounted by S. John took place "the last day of the Feast, which was the solemnest of all." By this, we believe, he refers not to the seventh day, when at evening-time the Jews gave over living under their greenwood-tents, but to the eighth, which was consecrated by a sabbatic observance and a great gathering of the people (Num. xxix. 35–38; 2 Esdr. viii. 18). From the evidence of the second Book of Machabees (x. 6) and from Josephus (*Antiquitates*, iii. 10, 4) we know that this day made part of the Festival, which terminated at the same time as the civil year. The ceremony to which Jesus is alluding did not take place on this day; the testimony of a single Rabbi (Judas the Holy) is not enough to establish the contrary opinion (*Soucca*, iv. 19).

ture sayeth:[1] Out of his belly shall flow rivers of living water!"

"He was speaking," adds the Evangelist, "of the Holy Spirit which his disciples were to receive;" and this, He promised the Jews, would no longer be like that weak spring-water,[2] but like a mighty river which should fill them with overflowing gifts of grace.[3]

This utterance made a great impression upon the people; more than one heart waiting there had long yearned after waters which would not fleet away and vanish, like those of Siloë; and even so in their Sacred Oracles they had discerned certain obscure inklings as to a promised never-failing Fountain, wherefrom the streams of truth should flow for all alike. Had the hour at last arrived for that great marvel? Many believed so. Some were already saying,[4] "Truly, this is the Prophet!"[5]

"It is the Christ!" they shouted.

But the Scribes[6] sternly repressed these tokens of homage, everywhere objecting:—

[1] These words are not a literal quotation of the Old Testament, but a figure of speech, by which Jesus expresses the thought of several Prophets. Ezechiel had spoken of a River, which should flow from the Temple, healing all that its waters touched (Ezech. xlvii. 1–12). Zachary promised the thirsty throngs a Spring of living water (Zach. xiv. 8); Isaiah told them how a mighty stream would follow them into the wilderness (Is. xliii. 20). This same Prophet represented Israel as a garden wetted with unfailing fountains of water (Is. lviii. 11), and ascribed words like these to Jehovah: "Ho, every one that thirsteth, come ye to the waters, and with gladness shall ye draw out water from the well-springs of the Saviour" (Is. xii. 3; lv. 1).

[2] John iv. 14.

[3] The spilling of the waters of Siloë within the Temple was manifestly a symbolic rite. This the Jews regarded as at the same time typical of the kindly rain falling upon their harvest fields (*Rosh-Hashanah*, f. 16, 1),—as a memorial of the water-spring from the Riven Rock, which followed them in every place throughout the desert (1 Cor. x. 4); and as a foretokening of the Divine Spirit which the Messiah was to pour out upon them (*Soucca*, 53, i.). But it was the judgment of the most illustrious Rabbis that the last named signification was the principal one in every one's mind.

[4] John vii. 40–49.

[5] By this they alluded to the Great Prophet, announced by Moses (Deut. xviii. 15). It will be remembered that the Sanhedrin had also inquired of John Baptist, "Are you the Prophet?" (John i. 21.) See Vol. I., p. 129.

[6] The learning displayed by these traducers seems to indicate that they were Scribes and Doctors of Israel.

"Is it possible that the Christ should come out of Galilee? Do we not read in Scripture that He must be born of the blood of David, and in the village of Bethlehem, where David dwelt?"

The multitude of common people knew not how to answer this argument, and began to share something of their teachers' resentment against Him; some indeed, much disquieted by the strong language of the doctors, were eager for arresting the Christ at once; others, however, took up the defence, and the latter must have been the more numerous because no one ventured to touch Him. Even the guards commissioned to seize Him comprehended clearly enough that any act of violence would be likely to arouse this great concourse of people; they therefore returned to the Pontiffs and the Pharisees. These frowned upon the officers in stern displeasure.

"Why have you not brought him here?" they said.

"Never man spoke like this man," replied the guards; and they went on to explain what command He exerted over the crowds. But in their vexation the members of the Sanhedrin loaded them with sarcastic queries.

"So, then, you too are befooled by him, are you? Is there a single one of the Magistrates and Pharisees who has believed in him? As for this rabble, who know nothing of the Law, they are accursed."

Only one member of the Great Council ventured to utter a protest against this iniquitous action.[1] It was Nicodemus, the Scribe who once came by night to seek the Lord. Ever since that time, when his heart was first touched by grace, though too weak-souled to give himself up to its innermost promptings, he had always retained a secret love for the Master; now he spoke out with some feeling.

"Does our Law allow us to condemn a man without having heard him, and without knowing what he has done?"

Timid and mild as this defence was, it enraged the Sanhedrin.

[1] John vii. 50–52.

"Ah, you too! Are you a Galilean, then?" they shouted at him. "Examine the Scriptures, and learn that no Prophet ever came out of Galilee."

Amid the storm of excitement these Doctors of Israel forgot that the country which they so despised had been, in truth, the fruitful mother of Prophets; for out of Thisbe had come Elias, and from the regions of the north, Jonas, Nahum, and Osee. Such a season of blindness and heated passion left no opportunity for wiser counsels, and they broke up the sitting without determining upon anything definitely, each one returning to his own home.

CHAPTER V.

THE FEAST OF THE TABERNACLES (*continued*).

I. The Adulteress.

John viii. 1–59.

When dusk had settled over the city, Jesus walked without the walls, directing His steps toward the Mount of Olives.[1] This was the spot where He had been accustomed to pass the night during the several times He sojourned in Jerusalem, whether because He had been invited to take shelter in some dwelling-place thereabouts, or, it may be, not having where to rest His head, He sought slumber under cover of the spreading groves. At daybreak He wended His way back to the Temple; at once "all the people came to Him, and having seated Himself, He taught them." The Sanhedrin had not in the least renounced the pursuit; but comprehending that, more than anything else, it was expedient for them to draw the multitude away from Him, they turned their whole attention to this end. Something occurred immediately to further their projects.

The seven days spent beneath their sylvan huts were not without peril for the uprightness of the Israelites; oftentimes merriment degenerated into license, and it so happened that during this very night a woman had been taken in adultery. The custom of stoning a guilty wife had ceased to be enforced for a long time now;[2] divorce alone satisfied the vengeance of the wronged husband;[3] and, at this period

[1] John viii. 1, 2. [2] Deut. xxii. 22–24. [3] *Sotah*, vi.

especially, when the Roman authorities reserved to themselves all rights over life and death, no other punishment was possible.

None the less did the Sanhedrin-Councillors drag the sinning woman up to the Temple, and pushing her into the presence of the Lord, —

"Master," they said,[1] "this woman has just now been taken in adultery. Moses commanded us in the Law to stone the woman guilty of this crime. What say you as to this?"

They meant to oblige Him either to put Himself in opposition to Moses by rescuing the sinner, or else force Him to consign her to the death torture. Now they foresaw that the latter decision would not only destroy His great renown for gentleness in the people's eyes, but would moreover expose Him to the vengeance of Rome.

Jesus, at a glance, detected the snare; beneath this zealous exterior of piety, He saw clearly that there was nothing but hypocrisy. Hence He deigned no reply; but stooping down toward the ground, He fell to writing with His finger in the sand. This He did to indicate that any profitless occupation, such as this of tracing letters in the dust, disconnected and meaningless signs though they were, yet in His eyes seemed worthier of attention than the query proposed by these fanatic Doctors.

And on their part they chose to act as if unconscious of the Master's disdain;[2] they persisted in attracting His notice to the shame-struck, wretched woman, and waxed the more urgent with look and voice. At last Jesus drew Himself up.

"Let him who is without sin among you," He said, "cast the first stone."

Without decrying the law of blood, still He would not have any hands essay the execution of its mandates save such as were worthy of the charge. Not a finger was lifted in this assembly, which until now had shown itself so arrogant. Jesus, once more half-kneeling on the ground, began

[1] John viii. 3–6. [2] John viii. 7–11.

to write again; "it was their sins He was recording in the sand," so says a curious lection in an ancient Codex,[1] and each man there understood this mute language, whereby they stood self-convicted. Scribes and Pharisees were alike dumb-founded and silent; their hands crept away from the sinner's garments, their eyes fell, overwhelmed with shame they slunk away, one after another, — first the older ones among them, their souls consumed with evil spite, then the younger men. Soon in all this open space, — here in the centre of the crowded court, — there remained no one else besides Jesus and the guilty woman, "the uttermost misery, and the uttermost mercy,"[2] here left finally face to face.

She was still shuddering at the feet of the Master. Once more Jesus stood erect, looked about Him, and seeing no one but her, —

"Woman," He said, "where are your accusers? Has no one condemned you?"

"No one, Lord."

"And neither will I condemn you; go and sin no more."

This pardon was a marvel of Charity, yet it so completely overturned the received code of morality that for a long while it continued to be a stumbling-block for the Church. Always pitiless to the adulteress, those Eastern nations who became Christians were loath to believe that Jesus, while so sensitive as to everything pertaining to chastity, would publicly protect a fallen woman, humiliate her accusers, and shield her from punishment. Would not such indulgence merely embolden men in crime? This fear led a great number of pastors to pass over the Gospel story in silence; some Churches went so far as to suppress it in their copies,[3] and so now-a-days we vainly look for it in

[1] Ἔγραψεν εἰς τὴν γῆν ἑνὸς ἑκάστου αὐτῶν τὰς ἁμαρτίας. This reading, as found in the Codex Nanianus (U), preserved in S. Mark's Library in Venice, has little value except as a commentary, noteworthy, however, on account of its antiquity.

[2] S. Augustine, *in Joan.* viii.

[3] There is very precise testimony as to this fact: "Nonnulli modicæ fidei, vel potius inimici fidei, credo, metuentes peccandi impunitatem dari mulieribus suis, illud quod de adulteræ indulgentia Dominus fecit abstulerunt de codicibus suis, quasi permissionem peccandi tribueret qui dixit: Jam deinceps noli peccare" (S. Augustine, *De Conjugiis adulterinis*, ii. 7).

many ancient manuscripts.[1] Succeeding ages learned to draw a juster idea of its meaning, and so restored this page of the Gospel, which sets the Heart of Jesus before us in the truest light; indeed, there is none which teaches in clearer accents that the real triumph of chastity lies, not so much in flying any contact with the defiled soul, but rather in purifying it, even as the ray of sunlight penetrates the mire and illumines it without being soiled

"Non mediocrem scrupulum movere potuit imperitis" (S. Ambrose, *Apologia altera David*, i.). Nicon, an Armenian monk who lived in the tenth century, says that this passage was stricken out of the Armenian Version as liable to do harm (Migne, *Patrologie grecque*, t. i. p. 656).

[1] To us these are reasons enough to explain: (1) How it happens that this incident is not found in many of the oldest and best manuscripts (the Alexandrian, Sinaïtic, Vatican, the Palimpsest of Ephræm), in certain Versions and in many Fathers (Origen, S. Cyril, Tertullian, S. Cyprian, S. John Chrysostom); (2) how, after being restored later on, it presents such a large number of differences, and occupies so many and various positions in the manuscripts, sometimes being placed in the seventh chapter of S. John, sometimes at the end of his Gospel, sometimes after S. Luke's twenty-first chapter. Protestant exegetical critics have carefully scrutinized such words and phrases in this passage as are foreign to the usual style of S. John, and hence have concluded that it is the work of some stranger's hand. Father Patrizi thinks that this last point may be conceded without at all impairing the canonicity of the fragment: "Condemnandus certe non esset qui pro certo haberet hanc περικοπήν esse canonicam, negaret tamen a Joanne esse conscriptam, sed ab alio auctore divinitus inspirato, atque huic Joannis capiti insertam." However, the learned Jesuit, after having examined the differences in style remarked in the first verses of Chapter viii., thinks with good reason that they are too unimportant to support any such hypothesis. His idea is that S. John did not write the story of the adulteress until after he had composed his Gospel, and so inserted it later. This supposition, taken together with the scrupulosity of the first pastors, is amply sufficient to explain the variations, as we have said. Beside this, direct proofs to establish its authenticity are not wanting. Father Corluy has put them in scholarly shape in his *Integrité de l'Evangile* (p. 42). A resumé of his arguments will be enough for our purpose: (1) We find this pericope in the oldest and most important MSS. in cursive letters, in the Vulgate, and in many copies of the Italic Version; (2) very many Fathers were acquainted with it and quote from it: *Constitutions apostoliques*, ii. 24. *Synopsis* of S. Athanasius (Migne, *Patrologie grecque*, t. xxviii. 401). S. Pacian, *ad Sempronium*, iii. S. Ambrose, *Apologia altera David*, i. S. Augustine, *De Conjugiis aduterinis*, ii. 7. S. Leo, *Sermo* lxii. 4, etc. S. Jerome, whose testimony is of especial importance, says that he had read this fragment "in multis, et græcis, et latinis codicibus" (*Adversus Pelagium*, ii. 6); (3) we may add finally that the same over-nicety which resulted in the suppression of this narrative renders it extremely improbable that it should have ever been interpolated.

thereby. And it was this the Master proposed to show by His tender mercy toward the erring woman, — that charity and grace are mightier than punishments to prevent wrong-doing; and so too He wished to remind men, weakly indulgent as they are as regards their own disorderly deeds, yet so severe toward women, that their mutual crime is of equal offence in the eyes of Divine Justice; most of all He meant to tell sinning woman, spurned and despised by the world, that there is no dark stain which the hand of Jesus cannot wipe away, no fault which He will not pardon unto the repentant sinner.

Thereupon Jesus proceeded to the Treasury, where He sat down and continued to instruct the people.[1] The part of the Temple known by this name was the court reserved for women, where there stood thirteen caskets, placed there to receive offerings. Within this open space rose two great candlesticks, fifty cubits in height and lacquered with gold. Every night, during the festival season, the glare of its sparkling lights could be seen over the whole town and all round about the populace danced to the sound of flutes and every sort of instruments.

Jesus looking at these great torches, now extinguished, was moved thereby to say: —

"I am the Light of the world, he who follows Me does not walk in darkness, but shall have the light of life."[2]

Here again came a new swarm of Pharisees, who mingled with the other auditors of all ranks, and at once found fault with this statement, declaring that it was worthless regarded as evidence, inasmuch as Jesus rendered it to Himself. The Lord replied that light does not have to prove its existence, it needs only to shine;[3] nevertheless, if, with the Law, they demanded the testimony of two witnesses,[4] in addition to His own self-evident testimony He might add that of the Father Who had sent Him into this world.

[1] John viii. 20.
[2] John viii. 12–20.
[3] "Testimonium sibi perhibet lux . . . sibi ipsi testis est ut cognoscatur lux" (S. Augustinus, *in Joan.* viii.).
[4] Deut. xvii. 16.

The Pharisees greeted these words with loud mockery, bidding Him produce this Witness whereof He spoke. It was of no avail for Jesus to urge that, if they would but open their eyes, they would see in Him the Father; this allusion to His Divinity only the more enraged the muttering lawyers and Scribes, in so far that many proposed to take violent measures against Him on the spot; but this time too, "no one stopped Him because His hour was not yet come."

Without showing any signs of fear Jesus continued speaking;[1] going on to tell them, as He had done more than once heretofore, of His early death and the miseries which it would bring down upon the Jews.

"I go away," He said, "and you shall seek Me and you shall die in your sins. Whither I go, you cannot come."

"Is he about to kill himself, then?" exclaimed the princes of Jewry; "because he says: 'You cannot come whither I go.'"

The popular belief held that the man guilty of suicide sunk himself to the nethermost regions of Hell.[2] Was the Christ about to descend to those dark abysses, so that no one might be able to follow Him? Jesus made these scoffers realize that Hell was destined for them rather than for Him.

"You are from below," He said to them, "and I am from on High; you are of the world, I am not of the world. I have told you that you shall die in your sins; ay, if you do not believe that I am He, you shall die in your sins."

"Who are you?" was the Jews' reply.

"That which I have told you from the beginning,"[3] Jesus answered,[4] and He reiterated what He had declared

[1] John viii. 21.

[2] Τούτων μὲν ἀΐδης δέχεται τὰς ψυχὰς σκοτιώτερος (Josephus, *Bellum Judaïcum*, iii. 8, 5).

[3] Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν. The words τὴν ἀρχήν have given rise to some different interpretations of the text. The Vulgate and many Latin Fathers translated them by "principium": "I am essentially that of which I have told you." Others read: "Ever since the beginning, originally." This last meaning seems to us the most natural of any.

[4] John viii. 25–30.

so many times, that all things pertaining to Him, His teaching, His knowledge of men, His right to judge them, came, not from Himself, but from the Father Who had sent Him.

These words merely puzzled without enlightening His antagonists, for they did not conceive that He had God for His Father; and so the Lord added that only His death could dissipate their blindness. Then He spoke of His Union with God, of His Obedience, of the Cross whereon He was to be lifted up, while even there His Father would not abandon Him in utter loneliness;[1] and so forceful were His words that many, even some of the most headstrong, felt their hearts drawn toward Him.

But it was, after all, only a faint flash of faith, so weak and flickering that the lightest breath would extinguish it. It was put to the test immediately. Addressing these hearts now touched so unexpectedly, Jesus said to them:[2]

"If you faithfully observe My words you shall be truly My disciples and you shall know the truth, and the truth shall set you free." His last words re-awakened their prejudices.

"We are children of Abraham," they responded, "and we have never been in slavery; why then do you say, 'You shall be freed?'"

The Master showed them that as long as they were sinners they were the slaves of sin, and could only expect the lowest position in their Father's Home; it was for Him, the Son and Heir of the Household, to deliver them from this bondage, that they might become really free.

"Abraham is our father," the Jews objected.

"If you are the children of Abraham," replied Jesus, "do the works of Abraham. But now you seek to kill Me, Who have told you the truth which I have learned of God. Abraham did not thus."

They only gathered from this that Jesus was speaking of

[1] Οὐκ ἀφῆκέν με μόνον (John viii. 29). Only a few moments before His Agony the Lord was, for the last time, to repeat these words: Καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστιν (John xvi. 32).

[2] John viii. 31–47.

some infernal powers by which they had been misled, even as their ancestors had been ensnared by heathen divinities, and that therefore He charged them, in the figurative speech of Prophecy,[1] with having prostituted their souls with lying, so that thereby they were become the offspring of sin.

"We are not born of fornication," they interposed, "we have but one Father, — God."

"If God were your Father," answered Jesus, "you would love Me, because I am born of God, and I come to you on His behalf. . . . But you are the children of the Devil, and you do his works. He has been a murderer from the beginning, and he has never rested in the truth, because the truth is not in him. Which one of you will accuse Me of sin?" Then, showing the falsehood and treachery of him who is a liar and the father of lies, He contrasted with this the holiness of His word, and tried to move these doctors, who now for an instant had believed in Him, to accept the truth.

But henceforth their own overweening self-conceit, cruelly wounded by His words, was to render the hearts of these sectaries impervious to grace; they repaid Him with fierce abuses, treating Jesus as though He were a Samaritan and possessed by the Devil.[2] The Lord endeavored to calm this tempest of passion, showing them that His only end was the glory of the Father, and promising everlasting life to those who received His doctrine.

"Of a truth, of a truth, I say this to you, if any one keeps My word he shall never know death."

In this the Jews only saw another blasphemy.

"Now we know well enough that you are possessed by the Devil," they said; "Abraham is dead, and the Prophets, and you say: 'If any one keeps My word, he shall never taste death.' Are you greater than our father Abraham who is dead? and the Prophets are dead also. Who do you pretend you are?"

Once again the Saviour spoke to them of His Union with the Father Who glorifies Him, "this Father," He added,

[1] Deut. xxxi. 16; Is. i. 21; Ezech. xvi., xx. 30, etc.
[2] John viii. 48–59.

"Whom you call your God, and notwithstanding you know Him not; and if I told you that I know Him not, I should be a liar like unto you, but I do know Him and I keep His word. Abraham your father desired earnestly to see My day; he hath seen it, and hath rejoiced thereat." [1]

"What!" shouted the Jews, "you have not lived fifty years as yet,[2] and you have seen Abraham!"

As His only answer to this, Jesus proclaimed Himself eternal even as the everlasting Father: —

"Of a truth, of a truth, I say unto you, before Abraham had been made, I am." [3]

At these words, the wrath of the Jews knew no further bounds; with one accord they sprang for a heap of stones collected for the work on the Temple,[4] intending to stone the Nazarene then and there. But Jesus, profiting by the moment of confusion, disappeared in the crowd and departed without suffering any hurt.

II. The Man Born Blind.

John ix. 1–41; x. 1–21.

Once without the Temple walls Jesus regained a quarter of the town where all was quiet, calm, and untroubled; walking unmolested along the city streets He saw a man

[1] By faith, he had seen Him during his mortal life, so likewise within the confines of Limbo, where the just souls awaited the general Redemption. Is it believable, indeed, that at a time when Angel voices were quiring the Saviour's birth, to Heaven and earth, no echo should have reached the Saints, who had been in expectation of Him all down the ages? (See Maldonatus, *in Joan.* viii. 56.)

[2] From this passage some scholars have wrongly concluded that Jesus was at the time over forty years of age. It was a Jewish idea that fifty was the age at which a man attained his full development. Hence these words simply signify: "You have not as yet come to the age of maturity, and you have seen Abraham!"

[3] The distinction between γενέσθαι and εἰμί sets forth the Divinity of Jesus in a most striking light: "Antequam nasceretur Abraham, ego sum" (Erasmus, *in loco*).

[4] They were still working upon some accessory parts of the Temple, which was not completely finished until 64, under Herod Agrippa II.

blind from his birth who was begging, and He stopped near him.[1] The disciples, now reassured by the tranquillity of the Lord, gathered around the disabled man.

"Master," they asked, "who has sinned; was it he or his parents, that he should be born blind?"[2]

The belief that God avenged the wickedness of the fathers upon the children[3] led the Jews to look upon every misfortune as a chastisement for some misdeed, and to ask themselves always who was to blame.[4] Charity forbids all such conjectures; it was neither the sins of the blind man nor those of his family which had brought down upon him this affliction, which we must simply regard as one of those trials to which all men are subject. This particular case was the will of God, and intended to be an instrument whereby He chose to manifest His glory.[5]

The night of death was drawing fast upon the Christ; but some few hours of daylight were still left to Him, and these He declared He would use "in doing the Works of Him who sent Him;" and wishing likewise to refresh the drooping courage of His Apostles by a new prodigy, "As long as I am in the world," he said, "I am the Light of the world."

After having spoken thus He spat on the earth, made clay of the spittle,[6] and therewith anointed the eyes of the blind man.

[1] The reading given by the received text (taken from the Alexandrian Manuscript and the Syriac Versions), clearly indicates that the healing of the blind man took place directly upon the events recorded in the preceding chapter: . . . διελθὼν διὰ μέσου αὐτῶν καὶ παρῆγεν οὕτως. Καὶ παράγων εἶδεν . . . κτλ. We see nothing to hinder this natural inference, neither the calm composure of Jesus, marvellous as it was under all circumstances, nor the perfect confidence of the disciples, secure in the presence of their Master.

[2] John ix. 2.

[3] Exod. xx. 5.

[4] We know that this opinion was current even in the time of Job; but that admirable plea which the holy man uttered against his friends, and the approbation he received from Jehovah, were not enough to destroy this rooted prejudice.

[5] John ix. 3–7.

[6] Saliva and moist earth, in ancient times, were thought to possess healthgiving properties for all eye-troubles. "Lippitudines matutina

"Go," he said to him, "wash in the pool of Siloë."

This spring bore one of the many names foreshadowing the Messiah, — "The One Sent, the Siloäh," [1] — and hence it carried with it a promise of sweet light and refreshing health to the weak and suffering. The man went down thither, washed, with perfect trustfulness in the Master's words, and returned cured.

His eyes for the first time in his life sparkled with light, brightening up his whole countenance. The folk who lived in the neighborhood, as well as those who had seen him just now asking an alms, were loath to believe him the same person.

"Is not this the man who sat yonder and begged?" they exclaimed.[2]

"Yes, it is he," some responded.

"No," others insisted, "it is some one who resembles him."

But he told them, "I am he."

"How is it your eyes are opened?" they demanded.

"That man," he replied, "whom they call Jesus made clay,[3] anointed my eyes with it, and told me: 'Go to the pool of Siloë and wash.' So I went, I washed, and I see!" [4]

"Where is he?" they asked.

"I do not know," was his reply.

quotidie inunctione arceri" (Pliny, *Historia naturalis*, xxviii. 7; compare Suetonius, *Vespasianus*, vii.).

> Si tumor insolitus typho se tollat inani,
> Turgentes oculos vili circumline cœno.
> SERENUS SALMONICUS.

This remedy, evidently, had not the power of restoring sight in itself, and in the Master's mind it was meant to serve simply as the symbol best adapted to awaken the blind man's faith.

[1] שִׁילֹחַ. We have given more about this fountain and the healing powers ascribed to it by Tradition, in Appendix VII.

[2] John ix. 8–12.

[3] He does not mention the spittle, which he was unable to see; he speaks only of the mud, which he actually felt upon his eyelids: the narrative is scrupulously exact in every detail.

[4] Ἀνέβλεψα means properly, "I recovered my sight." "Nec male recipere quis dicitur, quod communiter tributum humanæ naturæ, ipsi abfuit" (Grotius, *in Joan.* ix. 11).

"Now it was a Sabbath day[1] when Jesus made this clay, and opened the eyes of the blind man."[2] He had therefore disregarded the dictates of the Rabbis, which forbade the application of any remedies upon the sacred day, even the rubbing of an aching eye with saliva;[3] moreover, it was just at the moment when the Pharisees were quite prepared to stone Him that the Christ chose to publicly infringe their Rules. The witnesses of the marvel hurried away to inform the Sanhedrin of what had just happened. The Great Council held no regular session upon Sabbath days, but the incidents which had been exciting the town since early morning were enough to keep a majority of its members gathered together in the porches.[4] The blind man, whose sight had been restored, was brought before them; at once they proceeded to investigate his case, and questioned him as to how the thing was done. The man merely repeated, —

"He put clay on my eyes, and I washed, and I see."

This story disconcerted and puzzled them. There were some among them who said: "This man does not come of God, because he does not observe the Sabbath." Others there were, however, who were more honest and direct; these objected, "How can a sinner do these wonders?" And so there arose a dissension among them. They began anew to cross-question the man who had been blind.

"What do you say?" they asked; "who do you say this man is who opened your eyes?"

"He is a Prophet," quickly came the answer.

Noting the firmness of this avowal the Sanhedrin-Coun-

[1] In the order of events which we have adopted, the eighth day of the Festival, this year, preceded an ordinary Sabbath, and the two succeeding days were alike hallowed by a prescribed season of repose.

[2] John ix. 14–18.

[3] Maimonides, *Sabbath*, 21; Lightfoot, *Horæ Hebraïcæ*, in Joan. ix.

[4] As the Sanhedrin did not sit upon Sabbath-days, some scholars have held that the man who had been healed was not taken before this tribunal until the day following. This is a superfluous hypothesis, for so extraordinary an occurrence would be brought to the knowledge of the councillors without a moment's delay, and they, without calling a regular session, could forthwith summon the man, examine him and expel him from the synagogue.

cillors foresaw that there was only one resort left them; they must immediately convict this man of being an impostor: so then they refused to believe that he had ever been blind and had recovered his sight until they had summoned his parents before them.

This poor couple, of as humble station as their son, appeared before the supreme tribunal in much terror; but despite their distress they preserved that shrewdness which is a characteristic of their race.[1]

"Is this your son?" they were interrogated. "You say that he was born blind; how is it then that he can see now?"

"We know that he is our son," they retorted, "and that he was born blind. But how he sees now we do not know. Question him; he is of age; let him speak for himself."

In this way they hoped to shield themselves, frightened as they were; for the Sanhedrin had before this publicly decreed that if any one confessed Jesus to be the Messiah he should be excommunicated and driven out of the synagogue.[2]

The Sanhedrin had no alternative now but to recall the man born blind, and to adjure him to contradict his first statement.

"Give glory to God,"[3] they urged; "we know that this man is a sinner."

"If he is a sinner," he returned, "I know nothing about it; all I know is this, that I was blind and now I see."

This response showed them that they had to do with a man who was not only upright, but steadfast and of a generous soul, and that they would not be able to browbeat him as they had just done his parents. Not knowing how to proceed, or perhaps seeking to pick some flaw in his evidence, they recommenced the cross-examination.

[1] John ix. 19–34.

[2] Here, doubtless, we have to do with the lighter form of excommunication, which excluded the condemned person from the synagogue for thirty days only.

[3] These words were meant as an adjuration whereby the guilty man was urged to repent, to take shame upon himself for his misdeeds, and so render glory to God (1 Kings vi. 5; Jer. xiii. 16; Apoc. xvi. 9).

"What was it he did to you?" they asked; "how did he open your eyes?" But their man was tired with these useless repetitions.

"I have explained it to you, and you have heard it.[1] Why do you want to hear it again? Do you too wish to become his disciples?"

Smarting under this irony they lost self-control, and loaded him with taunts.

"You yourself may be his disciple," they exclaimed; "but for us, we are the disciples of Moses. We know that God has spoken to Moses, but as for this fellow we do not know where he may come from."

The man born blind, far from being terrified, only began to banter them more boldly.

"It is really astonishing," he said, "that you should not know where he comes from, and, nevertheless, he has opened my eyes. Now we know that God does not hearken to sinners, but if any one honors Him and does His will He hears him. It was never yet heard tell that any one opened the eyes of a man born blind. So if this man were not from God he could do nothing."

At these words the Sanhedrin rose in mighty indignation; a beggar to dare hold up his head before the Masters of Israel!

"You are nothing but a mass of sins," they cried, "and do you propose to teach us!" Then they caught hold of him, and had him driven forth from the Synagogue.

This outrage put him in the same category with his Benefactor, for if Jesus preached in the synagogues no longer it was probably because he was excluded therefrom by an excommunication emanating from the Sanhedrin. The divine Master could not forget this the first Confessor persecuted for His holy cause. He sought him out, and having found him, —

"Do you believe in the Son of God?" He said to him.[2]

[1] In the Greek we find this reading: "And you have not listened:" *Καὶ οὐκ ἠκούσατε.* We have given the Vulgate translation above.

[2] John ix. 35–41.

"Who is He, Lord," answered the man born blind, "so that I may believe in Him?"

"You have seen Him," Jesus said to him, "and it is He Who is speaking to you."

"I believe, Lord!" said the beggar, and falling down he adored Him.

Jesus hastened to exalt this strong living faith as the triumph of that light which He had brought into the world, manifesting itself as mighty to enlighten the lowly as it was to dazzle and blind the proud; this the Master proclaimed so powerfully that some Pharisees who had mixed with the crowd felt themselves moved by these tokens of authority.

"Are we blind also?" they said.

Jesus answered them that no one is held responsible for being born in darkness; the wrong consists in obstinately persisting therein.

"If you were blind," He told them, "you would have no sin, but you say, 'We see!' Therefore your sin remaineth."

But these haughty sectaries did not deserve to engage the Lord's attention longer; turning from them toward the beggar He began by means of a Parable to comfort him for having been put outside the synagogue.

In this new similitude the Master pictured a scene familiar to every Jew's memory, reminding them of one of those sheep-folds which to this day people the lonely wilds of Juda.[1] Indeed, they still preserve the same general features. A massive wall of stone encircles them, and this is crowned with clumps of thorn-bushes; herein the shepherd shuts himself up with his flock at night-fall, for in the shadows lurk many and various foes. The wolf prowls round about, sometimes a panther at a bound overleaps the enclosure, or some robber of the night, finding the narrow gate fast barred, climbs up and creeps along the wall. But the shepherd is watching; he wards off all danger; and, with the dawning light, taking up his crooked staff he is the first to leave their little fortress; one by

[1] John ix. 1–18.

one he counts his fleecy charge, then leads the way toward the fresh pastures, his gentle company gambolling around him as he walks. Every now and again he utters a shrill call, and then the scattered sheep huddle panting about his feet; but let a stranger's voice break the stillness, at once all stop short, affrighted, with heads uplifted, then scamper away, "for they know not the voice of the stranger."

After this fashion Jesus traced the likeness of the Church, that fold whose Door is the Christ, whereof no one deserves to be called a pastor if he enters not in the name of Jesus, and does not hold commission from Him. Many false shepherds had come before Him, who had misled the flock of God's people, yet whatever semblance of truth they might assume they were all, whether priests or Scribes or Pharisees, nothing less than robbers, creeping in to pillage and destroy; or at the best, wretched hirelings, who were at little pains for the safety of the sheep, but took to flight at sight of the wolf, leaving the flock to be scattered and killed. Then said Jesus, "I am the Good Shepherd; I know My sheep and My sheep know Me. . . . I am come that they may have life more abundantly."

Such was the Stronghold which Jesus flung open wide to receive this sturdy, humble fellow who had just been hunted out of the synagogue.

But now his glance swept a wider prospect, and straightway there arose that ever present thought of the Gentiles, cut off from any community with the Jewish race, and he added: "Other sheep I have which are not of this fold; these too I must bring; they shall hear My voice, and there shall be one only Fold and one only Shepherd."

"I am the Good Shepherd," said He again; "the good shepherd gives his life for his sheep;" and the Bloody Sacrifice which was ever uppermost in his thoughts forthwith engrossed His attention. He spoke of it to the crowds, openly announcing "that no one would rob Him of His life, but that He gave it up of Himself, and would take it up again by His own inherent power." So then He was to die in the fulness of sacrifice, "that He might

obey His Father, and it is for this that His Father loveth Him" with an almighty, infinite love.

These last words left the people divided in feeling. Thus on the evening of a day when so much of malice had worked its will against Him, and so many hands had been uplifted to stone Him, all throughout Jerusalem one heard nothing but whispered slanders mingling with the more favorable voices.[1]

"He is possessed," said some, "he is a madman, why listen to him any longer?"

"These are not the words of one possessed," others replied, "and besides, does the Devil restore sight to men born blind?"

Availing Himself of this division in public opinion, Jesus departed from Jerusalem immediately, for the hatred of the Sanhedrin had waxed too violent for Him to withstand it any longer.

[1] John x. 19–21.

CHAPTER VI.

THE SEVENTY-TWO DISCIPLES.

Luke x. 1–42; Matt. xi. 20–30.

His Divinity in no way weakened the force of those human feelings and sympathies which always filled the Heart of Jesus; like us, He delighted to revisit whatever He had loved on earth, His home, His country, the places which had witnessed His labors and His griefs. By every kindred title, then, Galilee was so much endeared to Him that no ingratitude on the part of its people could wean Him from such longings to return. Hence it was thitherwards He directed His steps upon leaving Jerusalem.[1] But He was to encounter the same coldness as before the Feast; only the Apostles and a little bevy of disciples persevered devotedly at His side. Thus forsaken, the Lord was constrained to bear the Good Tidings elsewhere; so choosing seventy-two Galileans[2] who had remained faith-

[1] As we have observed elsewhere (Appendix IX.), the malediction uttered over Capharnaum and the sister-cities, which S. Luke recites as occurring between the mission of the seventy disciples and their return, implies that Jesus was then in that neighborhood. Less attentive to the order of time than S. Luke, S. Matthew connects these anathemas with the discourse which the Saviour addressed to the Jews of Naïm in the preceding year, after the departure of John Baptist's envoys (Matt. xi. 20–24).

[2] We cannot be absolutely certain as to their number, which the Fathers always considered as having a symbolical meaning: it was increased to seventy-two (said some), in memory of the first council of Israel (see Vol. I. p. 5); others say it was seventy, a number hallowed by Jewish traditions as that of the nations which were separated at the foot of the Tower of Babel (Lightfoot, *Horæ Hebraïcæ*, in Joan. vii. 37). The Alexandrian Manuscript, the Sinaïtic, the Codex Ephræmi, the Peshito, and many Fathers have "seventy;" on the other side are the MSS. of the Vatican and Beza, the Vulgate, the Syriac of Cureton and quite as many Fathers, who all adopt the other reading, "seventy-two."

ful to Him, He deputed them to go before Him "into every town and into every place whither He was to come."[1]

Saint Luke notes the fact that these newly elect were not the same as the Twelve first chosen; so, too, their Mission was different, and this the Master indicates by the instructions which He addressed to them, for, out of all the advice formerly given the Apostles, Jesus here repeated, for the benefit of the seventy-two disciples, only such as would presuppose a ministry of short duration.

For them it was to be limited to a few days' labor in the vast harvest fields. They need have no anxiety for the future, but straightway start forth, without purse, without wallet, shod with only such footwear as they had on; not wasting time along the wayside in overlong greetings, but keeping steadfastly to their appointed end, and, once arrived at the city whither He sent them, there fulfil His commissions without delay.

"Do not pass from house to house," so said the Lord, "enter into the first one which opens to receive you, and there remain, eating and drinking whatever they shall set before you."

For one accustomed to the ceremonious forms observed by the Orientals, these precepts are far from surprising. To-day, when any stranger enters an Arabian village, invitations are proffered him on every hand, and everybody presses him to pass from one friendly board to another. Jesus warned them not to waste the precious hours in such outward shows of friendliness; these His Evangelists were not commissioned to take part in worldly feastings, but rather to recall men to repentance, to heal the sick, to prepare the ways of the Lord, and to publish far and wide the Kingdom of God. If any city refused to harbor them, He

[1] Luke x. 1–12. Some critics would have it that Jesus chose the seventy-two disciples while He was traversing Samaria, on His way to the Feast of the Tabernacles (John vii. 2–10). But it is hardly probable that during this hasty and secret journey Jesus would have kept so great a number of disciples about Him, or that He would have taken this occasion to give them a solemn mission. Undoubtedly it was after the Feast, and when returned to Galilee, that He commissioned them to go through the lands lying over beyond the Jordan.

bade them go into the public squares, and tell the rebellious city: "Against you we shake off even the dust of your town which has cleaved to our feet. Yet know ye this, the Kingdom of God is nigh!" "I say unto you," added the Lord, "in the day of judgment, Sodom shall be treated more leniently than that city."

Obedient to the orders which they had received, the disciples set out two by two, while Jesus lingered upon the shores of the lake.[1] As aforetime, so now the Saviour wandered through this border-country but not with the same results, for He found His words resented and slighted, Himself left in solitude, despised and neglected, while through this land so loaded with tokens of His loving kindness He must needs wend His weary way as though He were an alien and a stranger. Cut to the heart by such ungratefulness, He turned away from these cities of the Lake, and spoke words of bitterest rebuke, forasmuch as He had loved them better than all the rest: —

"Woe to thee, Chorozaïn! Woe to thee, Bethsaïda! for if Tyre and Sidon had seen the miracles which have been wrought in you, they would have long ago done penance in sackcloth and ashes. But Tyre and Sidon shall be treated more mercifully than you in the Day of Judgment. And thou Capharnaum, which art exalted unto Heaven, thou shalt be thrust down even unto Hell."[2]

Departing from the lakeside, Jesus took the road going

[1] Luke x. 1.

[2] Luke x. 13–15. Thirty years later, the Roman legions overran Galilee, visiting town after town with devastation and carnage. Fifteen thousand Jews were massacred at Jaffa, forty thousand at Jotapata, their women-folk sold or put to the sword. Chorozaïn, Bethsaïda, Capharnaum, Tiberias were thereafter but a heap of silent ruins; the last and mightiest bulwark fell in its turn; the vanquished people were left no other refuge besides their fishing-barks and the deep waters of the lake. Even there they were pursued by the galleys of Rome, and perished by the hundreds, shattered and sunk in the midst of the waves, beaten down when their hands clutched at the vessel-sides of the foe; the strongest reached the banks only to be hacked to death by the legionaries. Collecting the wretched remnant that survived the slaughter, Vespasian sent six thousand to Nero, to open up the Isthmus of Corinth; thirty thousand were sold; twelve hundred old men, as fit for no work, were butchered in the stadium of Tiberias. (See Josephus, *Bellum Judaïcum*, lib. iii.)

to Perea, so as to rejoin His disciples there. On the way, He saw them returning to Him overflowing with joy. In giving them their commission the Master had only spoken of the dangers ahead, of wolves ravening about their path, of doors barred and cities closed against their approach; He had bestowed on them no other powers beside that one of curing the sick, and lo! at the mere sound of His Name all things yielded to them:

"Master," they cried, "even the devils are subject to us in your Name."

Jesus did not disdain to share their gladness, but it was that He might lift them up to a conception of nobler things.

Surely there was nothing surprising in that His Name should prove victorious over the hosts of Hell, for, in the very first hour of revolt, the guilty Angel had been brought face to face with the eternal Son of the Father, nor even then could he brook His glance, but fell from the heavenly heights like a flashing thunderbolt.[1] The Word when once incarnated had but increased the awful depth of this fall and stripped the Prince of Darkness of his last weapons. Using the words of the Psalmist,[2] the Apostles were to "tread upon the lion and the adder; the young lion and the dragon they should trample under their feet." Poison, venom, raging beasts, all baneful things of this world, the consequences of sin and the strength of Satan, had now escaped his foul dominion; the strength of the enemy had been deflowered, and hereafter nothing could harm the disciples of Jesus.

"Nevertheless," added the Master, "do not rejoice in this that the evil spirits are subject to you, but rejoice in this that your names are written in Heaven."[3]

[1] Luke x. 18–20. Some Fathers understand these words in another sense, and regard them as a warning given the disciples not to let this power over the hosts of Hell puff them up with pride. Lucifer fell from a throne of light into an abyss of darkness; such shall be your fall if you imitate his pride.

[2] Ps. xci. 13.

[3] To be written in the heavens, is to belong to God and to heavenly things; to be written on earth, is to be earthbound in thought and feeling; according to Jeremy's explanation of the Hebraic imagery, it is to "forsake God, the Fountain of living waters" (Jer. xvii. 13).

Saying these words, the Saviour, rapt in ecstasy, was absorbed in the Bosom of God.

"I praise Thee, O Father," He said,[1] "Lord of Heaven and earth, for that Thou hast hidden these things from the wise and prudent, and that Thou hast revealed them unto little ones. Yea, Father, thus it is because such hath been Thy will. All things have been delivered Me by My Father, and no one knoweth Who the Son is, save the Father, and Who the Father is, save the Son, and he to whom it hath pleased the Son to reveal Him."[2]

What had called forth these rapturous words, whose like have been but seldom heard from Jesus' lips since the day His native land disowned Him? Evidently it was the eager welcome which those towns had given the seventy-two disciples, going before Him to announce His advent. Overflowing with the strong feelings inspired by His prayer, the Saviour bespoke His disciples:[3]—

"Come unto Me all you that have labored and are weighed down with any trouble and I will ease your burthens. Take My yoke upon you, and learn that I am meek and lowly of heart, and you shall find," in following Me, "rest for your souls. For My yoke is easy and My burthen light."

Uttering this gracious invitation He broke forth with words of great gladness:[4]—

[1] Luke x. 21, 22; Matt. xi. 25–27.

[2] This fashion of speaking, so very like that which S. John attributes to the Saviour, forms a kind of link between the long discourses of the Fourth Gospel, and the simpler conversations generally recorded by the synoptical writers. Doubtless when He prayed to His Father, Jesus used those solemn expressions (John xvii.) which, because so long and deeply pondered by S. John, became the habitual language of that Evangelist. We recognize this manner of speech in the Prologue of his Gospel, in his Epistles, in the discourses of Jesus, as well as in those of John Baptist. "Ratio scribendi S. Joannis in sermonibus Jesu et in sua epistola prima adeo concordat, ut vel discipulus modum loquendi Magistri sui sibi omnino proprium fecerit, vel Magistri sermones suo proprio modo expresserit. Hoc alterum et in se est probabilius et confirmatur ex dicendi similitudine inter evangelistam et Joannem Baptistam iis in locis ubi Præcursor loquens inducitur (cf. iii. 31–36, et iii. 11, 15, 18, etc.)." (Corluy, *Commentarius in Evangelium S. Joannis*, p. 16. Editio altera.)

[3] Matt. xi. 28–30.

[4] Luke x. 23, 24.

"Happy eyes which see that which you see! I say to you many Prophets and kings have desired to see that which you see and have not seen it, and to hear that which you hear and have not heard it."

This joy was to be marred very shortly. There was no region so secluded that the Scribes could not find their way thither; one of them now pushed forward trying to tempt Jesus.

"Master," said he, "what shall I do to possess eternal life?"[1]

The Lord saw his design at a glance, He referred this lawyer to his authorities and asked him:—

"What do you read there?"

Long beforehand Moses had revealed the two great precepts of a Christian life.[2] This Jew could only repeat what from century to century the Prophets and Doctors had taught to Israel:—

"Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy strength and with all thy mind, and thy neighbor as thyself."

"You have answered aright," Jesus said to him; "do this and you shall live."

Words which were not likely to satisfy the Scribe, for they humiliated him by exposing the thoughtlessness of his query, and evidenced that Jesus was better versed in the Law than himself. He made shift to quibble and suggest difficulties.

"And who is my neighbor?" he objected.

The hatred which the Jews cherished against foreigners would have prevented the Lord from extorting any righteous response from the mouth of such an adversary; He therefore turned for an answer to the very places lying round about them.

At this time the divine Master was traversing the mountainous stretch of country which extends from Jericho to Jerusalem. The track which He was following, justly named "the Highway of Blood,"[3] climbs up athwart the

[1] Luke x. 25–37. [2] Deut. vi. 5; Lev. xix. 18.
[3] "Adommim" (S. Jerome, *De locis Hebræis*).

hills whose white crests gleam on either hand like sea-waves beaten into froth by the fierce winds. While passing through this wilderness the wayfarer is often attacked by the Bedouins, and left there wounded and in instant peril of death unless some charitable person happens that way and lends him his assistance.

The Lord set one of these oft-told adventures in the form of a Parable; how a man had fallen into the brigands' clutches, who proceeded to plunder his goods, covered him with wounds and left him lying in the road half-dead. Between the Holy City and Jericho (which is a city of the priesthood), there are always many Levites going and coming.[1] It so chanced that a priest, on his way down from Jerusalem, noticed the wounded man; taking the other side of the road[2] he continued on his journey. A Levite came next; he stopped, looked at[3] the bleeding body, and like the priest went his way. Yet a third traveller came after them, — the offspring of a race which Israel held accursed; he was notwithstanding a good Samaritan, and a worthy type of the Saviour. At sight of the wounded man he was touched with compassion, drew nigh to him, bound up his wounds, pouring in oil and wine;[4] then he put him on his horse, brought him to an inn and there tended him. The next morning he took two denarii[5] from his purse and giving them to their host: "Take care of him," he said, "and whatever you spend beside, I will repay on my return."

"Which one of these three," Jesus asked, "would seem to you to be the neighbor of the man that fell into the robbers' hands?"

[1] According to the Talmud, twelve thousand Levites had their residence in Jericho.

[2] Ἀντιπαρῆλθεν (Luke x. 31).

[3] Ἐλθὼν καὶ ἰδών (Luke x. 32).

[4] Oil and wine — symbols for the sweetness and strength of grace — were the remedies used by the ancients for bathing wounds and soothing any pain (Pliny, *Historia naturalis*, xxxi. 47).

[5] The denarius (something about twenty cents in our money) was the daily pay of a Roman soldier (Tacitus, *Annales*, i. 17), and the usual wage of any workman (Matt. xx. 2). It appears that the Samaritan intended to return by the same place two days later, and so paid the innkeeper for his care and lodging for the period intervening.

There was no room left him for hesitating; albeit the Scribe was loath to pronounce even the name Samaritan, saying reluctantly: —

"It would be he who took compassion on him."

Jesus had nothing more to add; by one of those innocent stratagems in which Orientals take so much delight, He had constrained His adversary to explain the nature of true charity.

"Go," He said to the discomfited Doctor of Laws, "go and do you likewise."

Although the high-road which Jesus was now following leads to Jerusalem, He did not, however, push on as far as the town. Saint Luke shows us that He rested at Bethany,[1] a village built upon the highlands of Juda, and only separated from the Holy City by the Mount of Olives.[2] In this small town there lived a family that Jesus loved, Lazarus with his two sisters, Martha and Mary. The first had always bided in maiden retirement within her brother's house; the second was she who had once been wofully famous under that name of the Magdalene, the wanton woman; but now redeemed, restored by the Christ to the love of her own home-circle. Was it this unhoped for grace which had knit so firm a bond of friendship betwixt Jesus and the little household at Bethany? And may we believe that Lazarus was the charitable Rabbi of whom the Talmud speaks?[3] Like Nicodemus and Joseph of Arimathea, had he listened to Jesus speaking before the Sanhedrin and there recognized in Him the Messiah? All these conjectures are equally plausible, since the Evangelists do not tell us how Lazarus entered the Kingdom of the Christ; all that they inform us is that he was of high station, a friend of Jesus, and blest in being allowed to offer Him hospitality. As it chanced on this day, the Master had not been expected at Bethany, for His arrival evidently put the

[1] Luke x. 38–42.

[2] S. John, in recounting the raising of Lazarus, notes that the distance between Bethany and Jerusalem was fifteen stadia (John xi. 18). The stadium was about one hundred and eighty metres.

[3] *Peah*, f. 21, 2.

whole house in commotion. Martha especially was untiring in her efforts to procure everything for their comfort, watching keenly lest anything should be lacking. Mary, in a calmer mood, had seated herself at the feet of Jesus, listening to His words, drinking deep draughts from the Well-spring of life. Martha was observing her, and her jealousy was at last aroused; addressing Jesus, she asked Him:—

"Lord, do you not see that my sister leaves me to serve alone? Bid her, then, to help me."

"Martha, Martha," Jesus answered her, "you harass yourself and worry about many things;[1] yet there is one thing needful. Mary has chosen the better part; it shall not be taken away from her."

Not for having done too much for Him did the Master blame His hostess, but for letting herself be diverted from Him by external cares. Happier far is that friend of the Christ who is altogether absorbed in Him! Blest indeed are those contemplative souls, who, after her example, no longer hear the noise and tumult of the world, safe within their quiet cloisters. Theirs is the one thing needful, the soul that has found peace in love; it is theirs to taste fully the sweetness of this saying of the Master: "Mary hath chosen the best part, which shall not be taken away from her."

[1] Μεριμνᾶς denotes trouble and inward anxieties; θορυβάζῃ, outward agitation. The curious reading preserved by some of the Versions and certain very old MSS. (those of Sinaï, the Vatican, the Codex Ephræmi, etc.), ὀλίγων δὲ ἐστὶ χρεία ἢ ἑνός, seems to indicate that Jesus, alluding to the preparations for the repast, told Martha that a few meats, or even one, would suffice. No doubt, however, His mind was dwelling upon higher thoughts, for the meed of praise bestowed upon Mary is evidently to be conceived in a spiritual sense: "Mary has chosen the best part, which shall not be taken away from her."

CHAPTER VII.

THE PHARISEES OF PEREA.

I. The Lord's Prayer. — The two Blind Men. — The Dumb Devil. — The Sign from on High.

Luke ix. 1–36; Matt. ix. 27–34; xii. 38–45.

On leaving Bethany Jesus again crossed over the Jordan in order to evangelize the mountainous country of Galaäd, then under the rule of Herod Antipas, and known by the name of Perea.[1] He is in some lonely locality of this region when Saint Luke proceeds with his narrative.[2] His disciples, drawing a little to one side, were standing gazing upon Him as He preserved the posture which every Oriental keeps when in prayer, — erect, with uplifted arms, and eyes raised Heavenward. So soon as He had made an end of praying one of them approached Him.

"Lord," he said, "teach us to pray, just as John did for his disciples."

Those who had been in the Baptist's company were numerous in these lands lying alongside the Jordan; apparently it was one of John's penitents who made this request of Jesus. A new-comer among the Apostles, he had

[1] This first sojourn in Perea, as we shall take occasion to notice in the Appendix (IX.) is indicated by S. John in verse 40 of Chapter X. The Evangelist tells us that Jesus revisited Perea once more after the Dedication: Ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου. Consequently He had been there at some time previous to this Feast.

[2] Luke xi. 1–4.

not as yet learned that Prayer which the Lord gave them upon the Mount of Beatitudes; but remembering that the Forerunner had prayed with his disciples, this one longed to have Jesus do the same.

The Master granted his wish.

"When you pray," He responded, "say: Father, hallowed be Thy Name; Thy Kingdom come. Give us this day our daily bread. And forgive us our sins, since we ourselves forgive all those that are indebted to us; and lead us not into temptation."

This second form of the Lord's Prayer is a precious item in our inheritance: as it is given with fewer words in Saint Luke than in Saint Matthew,[1] it shows us that Jesus, even while prescribing certain formulas for our use, left the spirit of prayer free to soar upward unhampered.[2] All that seemed of the highest importance in His eyes was that we should call upon God as a Father, desiring, above all things, spiritual good things, and asking them for others as well as for ourselves, with charity warm at our hearts and with the spirit of forgiveness upon our lips.

Furthermore, of such vital necessity is this duty of prayer that the Master was moved to speak more at length thereof, charging them to pray without ceasing, to pray unwearyingly; for though God may seem sometimes to be deaf to our cries, it is only to make us more sensible of the greatness of His gifts, to render the soul lowlier, and to overpower it with loving kindnesses and tender mercies. As He was wont to do, He put these lessons before them in a figurative form.[3] Now He speaks of a father who would not give his hungry child a stone in place of bread, nor a scorpion instead of an egg, nor a serpent when he is asked for a fish; then again He tells of a poor but hospi-

[1] The copyists tried to do away with these variances by inserting into S. Luke's text words borrowed either from S. Matthew or from the Liturgies; hence it is that we have so many different readings just in this part of the Third Gospel.

[2] The Church has faithfully followed the example of her Founder in giving to her liturgy certain regular forms on the one hand, while on the other respecting the perfect freedom of the soul in all the exercises of mental prayer.

[3] Luke xi. 5–12.

table man who has received some wayfarer in the middle of the night;[1] at once he hastens off to knock at the door of a neighbor's house.

"Let me have three loaves," he calls out; "for a guest has arrived at my house from off his journey, and I have nothing to offer him."

But the friend has gone to rest, his children at his side, his dwelling barred and shut for the night, and he has no mind to rise from his bed. But his neighbor standing without in the darkness will not take any refusal; he keeps on rapping, still rapping, until the other yields to his entreaties, giving him what he needs.

"And in like manner, I say to you," the Lord pursued, "ask and it shall be given you; seek and you shall find; knock and it shall be opened to you."

It was about this same time, if not upon the very same day, that we are told of two miracles performed by Jesus. He was betaking Himself to a dwelling whose proffered hospitalities he had just accepted, when two blind[2] men became aware of His passing; forthwith they set out to follow Him, crying out:—

"Son of David, have pity upon us!"[3]

At first the Lord appeared not to hear them; publicly to accept this honorable title in Perea within the domains of Herod would have been to proclaim Himself the Messiah, and would have at once reawakened the jealousy of the tetrarch. To evade this danger He therefore sought shelter within a dwelling; but even there the unfortunate men managed to rejoin Him. Their faith moved the Saviour greatly.

"Do you believe," He said to them, "that I am able to do this for you?"

[1] It is the custom in warm climates to travel in the night-time, in order to escape the consuming heats of the day.

[2] Among the sick folk healed by Jesus there are many blind; however, there is nothing astonishing in this, for blindness is wofully common in Oriental countries, a fact easily accounted for by the burning dust coming off the sand. The custom of sleeping in the open air, under tents, and upon the house-tops, also contributes toward making this malady more prevalent by exposing the eye to the night-dews.

[3] Matt. ix. 27–31.

To this they replied, simply, —

"Yes, Lord."

Then He touched their eyes, saying, —

"Let it be done unto you according to your faith!" and upon the instant they recovered their sight, while Jesus sternly warned them "to take care and let no one know of this!" But they, listening only to the promptings of this new-born joy, spread the report throughout all that land, and thus, like so many others, only aggravated the dangers and the enmities beneath which the Master was soon to succumb.

In the Saviour's eyes it was more important to drive out the devils of passion than to heal bodily ills; for, after withstanding the blind men's demand so long, we see that He does not delay an instant to deliver a dumb man who was vexed with an evil Spirit.[1] This possessed mute was brought to Him at the very moment when the two Jews were leaving the house;[2] and, when the Demon was driven out, the man straightway began to speak.[3] All were thrilled with wonder and awe.

"No one," cried they, "ever yet saw aught like this in Israel."

But hereabouts, too, there were Pharisees, some of whom were well informed of those calumnies which had been circulated throughout Galilee, and they repeated them to one and another of these poor people whom they knew so well how to deceive.

[1] Luke xi. 14, 15; Matt. ix. 32–34.

[2] Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ προσήνεγκαν . . . κτλ. Matt. ix. 32.

[3] The possessed man in the eleventh chapter of S. Luke is evidently the same as the demoniac whose cure S. Matthew relates in Chapter IX. of his Gospel. In fact both are dumb, and their deliverance is greeted with the same cries of admiration, whereupon the Pharisees interpose with the same calumnies. Now, in S. Matthew, the healing of the possessed is immediately preceded by that of the two blind men: Αὐτῶν ἐξερχομένων ἰδού. . . Such precise language as this does not permit of our separating the two miracles. Though we have transferred these two events to the time when S. Luke speaks of the cure of the demoniac, it is in order to be consistently faithful to the chronological order of this Evangelist; indeed the text of S. Matthew offers nothing in opposition to this arrangement, for the words which usher in the miracles of the blind men: Καὶ παράγοντι ἐκεῖθεν, are too vague to admit of our drawing any conclusions as to the date of the prodigy.

"'T is in Beelzebub's name," they whispered, "that he casts out devils."

Again Jesus withstood this slander with the fact that they themselves and their sons drove out the devil without borrowing the weapons of the fiend, and that, like earthly kingdoms, Hell cannot be divided against itself on peril of its own existence.[1] And yet if they acknowledged that the power Jesus had shown over Satan came not from Beelzebub, but from Heaven, then surely the hour foretold by Isaiah[2] was here upon them, when the Kingdom of God would be established. "Who shall despoil the giant of his prey," the Prophet cried; "who shall rob the strong man of his captives?" "The captives of the giant shall be reft from him," Jehovah had made answer, "and those that the mighty man hath taken shall be drawn from his clutches."

The Oracle was now fulfilled. In vain had Satan, "the strong man armed, guarded his dwelling, and trusted that his peace was never more to be disturbed: a stronger than he had appeared, had stripped him of his armor, and distributed his spoils."

Under such warlike imagery did Jesus proclaim Himself the Vanquisher of the Devil, and announce to mankind, who by sin are become the prey and bond-servants of Hell, that He had come to break the chains of slavery, bestowing upon them eternal goods.[3]

Yet all were not to be gladdened by such deliverance, for the people so long cherished by God had at last stub-

[1] Luke xi. 17–22. In S. Luke the Vulgate gives a peculiar turn to this thought of our Lord: "Omne regnum in seipsum divisum desolabitur, et domus supra domum cadet." "Every kingdom divided against itself shall be made desolate, and the houses shall fall one upon the other." The Greek text, it is true, can be translated thus; but it seems more natural to give it the same meaning here as in SS. Matthew and Mark: "Every kingdom divided against itself shall be brought to desolation, every household divided against itself shall fall" (Matt. xii. 25; Mark iii. 25).

[2] Is. xlix. 24, 25.

[3] In this place (xi. 23) S. Luke records that maxim of Jesus: "He who is not with Me is against Me, and he who gathereth not with Me, scattereth." Doubtless it was the thought of Satan's spoils, distributed among the liberated souls, which suggested these words to the Master.

bornly rejected salvation. Taking a possessed man[1] as a fitting comparison, Jesus showed the headstrong blunders of the Jews and their approaching ruin. He spoke of the Devil of Idolatry, as it came out from Israel in the time of the Babylonian Captivity, doomed to wander amid waste and waterless places, through those wrecks of time where, in the language of Isaiah, "their pleasant palaces are filled with dragons, where satyrs lead their dances, and the owls hoot to one another."[2] Not finding repose in any quarter he returns into the land of Juda, aforetime his abode, finds it chastened and purified, swept clean of its idolatries, but garnished with a righteousness that is altogether of the exterior. Whereupon, assured of new victories, he makes haste to take seven other Spirits, all wickeder than himself, and returning into Israel they there set up their abode, and her last state becomes worse than the first.[3]

Did the Pharisees recognize how perfectly this image resembled themselves? There is nothing to indicate that they did; nevertheless, though the bandage still blindfolded their eyes, the people put no restraint upon their own delighted wonderment, insomuch that one woman, as if constituting herself the mouthpiece of the multitude, cried aloud just at this moment:[4] —

"Blessed the womb which bore Thee, and the paps that gave Thee suck!"

"Ay, doubtless,"[5] responded Jesus, "but blesseder still are those who hear and keep the word of God!"

By this He gave Israel of the flesh to understand that

[1] Luke xi. 24–26.

[2] Is. xiii. 21, 22.

[3] Indeed to the Saviour's mind this possession of the devil was strikingly figurative of Judea, of her past history, of the state wherein she now was, and of the sad fate which threatened her; for in S. Matthew the Parable ends with these significant words: "Thus shall it befall this accursed race" (Matt. xii. 45).

[4] Luke xi. 27, 28.

[5] Μὲν οὖν: quin imo, imo vero. This saying of Jesus detracts nothing from the worth of the divine Motherhood; but it indicates that there is a yet more precious glory enshrined in Mary, that of having, by her faith and virtue, merited to conceive God according to the flesh. "Materna propinquitas nihil Mariae profuisset, nisi felicius Christum corde quam carne gestasset" (S. Augustine, *De Sancta Virginitate*, cap. iii.).

there is a blessedness more exalted than that of any earthly motherhood, albeit Divine, — that of conceiving Jesus Christ in the heart by the quickening warmth of faith, and bearing Him outwardly before man in the open fulfilment of His behests and good pleasure.

Meanwhile the throngs grew denser, for after the healing of the possessed certain of the Jews had demanded some more extraordinary miracle, — "some Sign coming from Heaven."[1] The Lord, preoccupied with refuting the Pharisees' slanderous attacks, had not as yet refused their request, and so there were still some hopes lingering among them that they were soon to see a new and startling prodigy.[2] Turning toward the men who had excited these vain expectations, Jesus dealt with them as with "an accursed and adulterous[3] race," and answered them "that there should no Sign be given them save only that of Jonas Prophet."

This was a well deserved rebuke, for it was but one more insult to the Christ that they were still unsatisfied with the marvels which He was forever multiplying on every hand. In order to convince these hardened hearts it would indeed require the Voice of Jehovah Himself, sounding from the heavenly heights, to confirm the miracles of Jesus as being Divine. What wonder, then, that the Lord left these incredulous men no hope of any sign other than that one He had destined for the whole world, — His Resurrection, which long since had been prefigured in Jonas.[4] After three days, passed in the depths of the sea, the Prophet had emerged thence bearing salvation to Niniveh; so, too, the Christ would rest three days and three nights[5] in the

[1] Luke xi. 16.

[2] Luke xi. 29.

[3] Matt. xii. 39. As the plighted Consort of Jehovah (using the beautiful imagery of the Prophets) the Jewish nation could not disown and reject God without justly incurring this stigma of adultery.

[4] This is the second time Jesus speaks of Jonas, and under the same circumstances (Matt. xvi. 4. See p. 18).

[5] These words do not imply that Jesus must needs pass three full days and all of three nights in the tomb. We have seen (Vol. I., p. 132) that the Jewish day commenced at sunset, ending on the morrow at the same hour; this is what they call עֹנָה, the νυχθήμερον of the Greeks.

earth's dark bosom, and from thence rearise all glorious. But this Sign, though so wondrous as to convert whole Gentile nations, would leave the Jews alone in their blindness. This Jesus now foretold to them, and thus beforehand bewailed their reprobation.

"The men of Niniveh," said the Lord, "shall rise against this race and shall condemn it, for they did penance at the preaching of Jonas, and One greater than Jonas is here. The Queen of the South [1] shall rise in judgment against this race, and she shall condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and there is here One greater than Solomon." [2]

Now any part of this time was counted as an entire day. "Dies et nox constituunt tempus (עוֹנָה), et pars temporis est sicut totum" (Lightfoot, *Horæ Hebraïcæ*, in Matt. xii. 40). Hence, for fulfilment of the prediction, it was enough that Jesus should be buried before the close of the first day, that He pass the second in the tomb, and rise again in the first hours of the third.

[1] The Third Book of Kings tells at length of this Queen of the South, how with her splendid equipage she entered Jerusalem, of her presents, and of the enigmas she proposed to Solomon. The Arabian legends give her the name of Balkis (*Koran*, chapter xxvii.). She did not come from Egypt and Ethiopia, as Josephus and certain Rabbis have held, but from Saba in Arabia, and her realm embraced a large part of Yemen.

[2] Luke xi. 31–32; Matt. xii. 41, 42. Beside the condemnation of those who demanded a new sign, S. Luke adds certain words which just at this juncture Jesus addressed, not so much to the incredulous Jews, from whom He had turned away in deep grief, but apparently to the disciples and to the docile multitude, whom He again began to instruct (Luke xi. 33–36). He repeated (Matt. x. 27) that He entrusted them with His Doctrine, "not that it should be kept in the dark, but to be raised aloft, like the torch set in its standard," and thus illumine the world. The most grievous obstacle it could encounter was within themselves, in their own hearts, for the heart is to the interior life of man what his eye is to his body. "If the eye be pure the whole body is enlightened; if it be dimmed the whole body is in darkness. Therefore take heed," Jesus concluded, "that that which is the true light within us" — that the soul — "be not darkened" by the clouds of passion. Let it be with her, as with thy body, "which is all luminous when a torch sheds its full light upon it;" only let no gloom of passion overhang thy spirits, and then, indeed, the light of faith shall altogether fill thee with its rays.

II. Jesus and the Pharisees.

Luke xi. 37–54; xii. 1–59.

Toward the middle of the day, the hour in which the Jews take their first meal, a Pharisee approached the Master, praying Him to eat with him at his house.[1] Jesus accepted the invitation. Round about the threshold of the dining-hall a considerable company awaited His coming, composed exclusively of Pharisees and Scribes; for it would seem that, as the Apostles were not bidden, the Master found Himself alone in the midst of these Doctors, who were as vain of their own learning as they were envious of His glory. One and all, Scribes, Pharisees, and lawyers, went through with their ablutions in the entrance-way, and doubtless in this instance with an even greater affectation of zeal than usual. Walking straight past them without stopping to imitate their ceremonies Jesus went immediately to the table and took his place upon one of the couches.

Such disdain for their prescriptions pricked the vanity of these fanatics. Soon Jesus saw the eyes of his host were fixed sternly upon him.

"Why," the sectary was muttering, "why did not this man wash along with the rest?" These complaints were at once echoed by the guests, and soon degenerated into such violent expressions that the Lord was constrained to check the rising tumult.

He began by telling His enemies that though they were scrupulous in purifying the outside of the cup they left the inside full of ravening and corruption; that they neglected the duties of charity, the love of God and the neighbor, in order to cover over their hard-heartedness and conceit with a mask of religion. Then, giving fuller utterance to His indignation, He launched that threefold anathema upon them —

[1] Ὅπως ἀριστήσῃ (Luke xi. 37). The ἄριστον, the prandium of the Romans, is properly speaking the morning meal; the principal repast, δεῖπνον, was served in the evening.

"Woe to you, Pharisees, because you pay tithes on mint, on rue,[1] and on every herb, but put aside justice and the love of God! These things it behoved you to do, and not to leave the others undone.

"Woe to you, Pharisees, because you love the first seats in the synagogues and salutations in public places!

"Woe unto you because you are like hidden sepulchres,[2] and men that walk over them know it not!"

The Pharisees quivered with fury under this censure. Seated near Him was one of the Scribes, who was moved to respond:[3] —

"Master, in speaking thus, you cast opprobium upon us as well."

Jesus turned and looked at him.

"Woe to you also," He said, "Doctors of the Law, because you load men down with intolerable burdens, and you yourselves do not so much as touch them with the tips of your fingers!"

They were as much guilty as the Pharisees, since, like them, their only aim was to impose upon the people; they reared mighty monuments in honor of the Prophets immolated by their fathers, and now here they were at heart become accomplices in those very crimes, by wishing that a like fate would befall the Saviour, the Son of God! Finally, they had appropriated to themselves the key of knowledge, not to open a free passage for the people, but to hinder and forbid any one's entering therein. In their eyes it appeared that the Christ was about to open the Book which they had heretofore obstinately held shut, — whose every page bore their own conviction inscribed by the finger of Divine Wisdom: "I will send them Prophets

[1] The ancients made use of mint and rue (*Ruta graveolens*), sometimes as a medicine, sometimes as a condiment (Celsus, *Hierobotanicon;* Dioscorides, *De Materia medica*, iii. 36, 45; Pliny, *Historia naturalis*, xix. 18).

[2] This was equivalent to telling them that one was as much contaminated by contact with them as by passing over a tomb. Later on in Jerusalem (Matt. xxiii. 27), seeing the Pharisees at their pompous displays of virtue, Jesus compared them to sepulchres, this time not hidden, but rather overwhitened and shining with a beautiful exterior even while their interior reeked with corruption.

[3] Luke xi. 45–52.

and Apostles, and they shall kill some and persecute others, that the blood of all the Prophets and Apostles which has been shed since the foundation of the world may be required of this race, from the blood of Abel unto the blood of Zachary,[1] who was slain between the Temple and the Altar. Yea, I say unto you it shall be required of this race."

After this fearful menace Jesus rose to depart.[2] Immediately the company jumped to their feet; Scribes and Pharisees pressed about Him, and well-nigh deafened Him with a volley of questions, with the hope of surprising Him in some expressions out of which they might construct a legal accusation.[3] According to Saint Luke's metaphor it was a fierce, breathless chase, the maddened pack dashing upon their prey and flinging themselves upon Him, bent upon bringing Him to the earth.[4] But the common

[1] This Zachary is neither the father of John Baptist nor the Prophet whose Oracles we still possess, but the priest whose death is thus described in the Paralipomenons: "He sent them Prophets to bring them back to the Lord, but they would not hearken to them. Then the Spirit of God filled the priest Zachary, son of Joaïda, and he came forth, standing before the people, . . . but they conspired against him, and stoned him in the porches of the House of the Lord, according to the king's commandment" (2 Paral. xxiv. 19–22). It seems evident to us that Jesus is speaking of this priest, son of Joaïda, for: (1) He was "killed in the porches of the Lord's House," and this accords with the Gospel narrative, which speaks of the murder taking place between the Altar of Holocausts (*θυσιαστηρίου*), which stood in the porches of the Levites, and the Sanctuary, properly so called (*οἴκου*) (Luke xi. 51); (2) Jesus speaks of the first and last of the immolated Prophets. Now Abel is, in fact, the first of the just and Zachary the last of the Prophets, whose murder is recounted in the Hebraic Bible, which terminates with the two Books of Paralipomenon. The only objection which can be raised in this connection is that Zachary is spoken of as son of Joaïda in the Paralipomenons, and not as the son of Barachy. But it was by no means rare for Hebrews to have two names; and it is perfectly natural to infer that the father of Zachary had both names, Barachy and Joaïda. The latter name, S. Jerome tells us, is the one given him in the "Gospel of the Nazarenes."

[2] Luke xi. 53, 54. The Manuscripts of Sinaï, the Vatican, and Ephraem keep the invaluable reading adopted by Tischendorf: *Κἀκεῖθεν ἐξελθόντος αὐτοῦ . . .* The Vulgate and most of the Versions have the other lection, found in the Alexandrian Manuscript and in Beda's Codex: *Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτούς.*

[3] *Ἀποστοματίζειν* (Luke xi. 53). *Ἀπὸ τοῦ στόματος κρατεῖν* (Theophylactus, *in loco*).

[4] *Ἐνεδρεύοντες θηρεῦσαί τι* (Luke xi. 54).

people had not abandoned the divine Master, and they were now at the doors "ranged in such serried masses that they trod upon one another."[1] All that had occurred within the hall passed swiftly from mouth to mouth; the excitement evidenced by the crowds made the Pharisees not so loath to part with their Guest; and so again this time they let Him go unscathed.

Hardly had He left their presence, when He began to forewarn His disciples against the hypocrisy of the men who had attacked Him. At last the time had come to publish abroad, "in the daylight and on the housetops, that which hitherto He had confided to private ears and in the darkness."

"I say to you," He cried aloud, "to you who are My friends: Have no fear of them who can kill the body, but whose power goes no further than that. I will show you whom you must fear: Fear him who, after he hath brought death upon you, hath power to bring you down to Gehenna; yea, I say to you, fear him." And He exhorted them to confess Him without fear,[2] even when hotly pursued by these same doctors. They should be dragged into the synagogues, before magistrates, and all powers of earth; yet they need put themselves to no pains as to how they should reply, for God's Holy Spirit "would teach them in that same hour what they ought to say."

The people were listening with speechless interest, when from the midst of the multitudes came the voice of a Jew, calling upon the Lord.[3] Struck by the commanding power of the Christ, he conceived it was a most auspicious opportunity to terminate a family quarrel by turning it to his own advantage.

[1] Luke xii. 1–12.

[2] Jesus repeats this thought under three different forms in order the better to bring it home to their minds. He demands of His disciples that they "Confess Him before men" (Luke xii. 8), "that they deny Him not" (Luke xii. 9), "that they fall not by apostasy into that voluntary infidelity which God can nevermore pardon" (Luke xii. 10), because man, seeing the light, blasphemes it, — shuts his eyes so as not to behold it, and thrusts away that outstretched Hand which alone could have saved him.

[3] Luke xii. 13–21.

"Master," he called out, "order my brother to give me a share in his inheritance."

Jesus rebuked this fellow, who looked only to gain his own selfish profits from the coming of the Messiah's reign.

"Man," He said, "who has constituted Me to be your judge and to appoint shares for you?"

Such wretched cares were indeed unworthy of Him, for He was come into this world to teach us that "life does not consist in that which a man possesses. He was moved to explain His thought more fully by means of a Parable:

"There was a wealthy man, whose fields yielded rich harvests. And he thought within himself, saying: 'What shall I do? I have no room wherein I can store my crops.' And he said: 'Ah! here is what I will do! I will tear down my barns, and I will build greater, and thither I will gather all my crops and all my goods. And I will say: My Soul, thou hast great store of goods for many years; take thine ease, eat, drink, and have good cheer.' But God said to him: 'Foolish man![1] this night shall thy soul be required of thee; and whose shall be that great wealth which thou hast acquired?'"

It was easy to read beneath this imagery another lesson anent the vanity of riches: still Jesus knew that His hearers were so blinded by their love of earthly goods that He dwelt longer upon this subject.[2] Pointing up to the fast-flying crows hovering over their heads, and to the meadow-lilies under their feet, God's creatures which leave the care of food and raiment all in His hands, He bade them not to let themselves be harassed and, as it were, tossed about[3] by the troubles of life: —

"Fear not, little flock, for it is your Father's good pleas-

[1] The rich man does indeed heap up folly upon folly; he forgets Him who bestows upon him all that which he proudly calls "*my* fruits, *my* goods;" he would reserve everything for himself (*σύναξω πάντα*), and fancies that he will find in material wealth the nourishment needful for his soul. He forgets that he must die.

[2] Luke xii. 22–34.

[3] Μὴ *μετεωρίζεσθε* (Luke xii. 29) is translated in the Vulgate by "Nolite in sublime tolli." This is to be understood in the sense: "Be not as if suspended in air, easily disturbed, ever veering betwixt fear and hope."

ure to give you a Kingdom. Sell all that you have and give alms. Make yourselves purses which wear not out with time, a treasure which faileth not in the heavens; for where your treasure is there will your heart be also."

As we see, the Lord was repeating to the Jews of Perea the same lessons formerly given the Galileans; but now, as the time grew shorter, He added still more impressive Counsels, — for His Mission was fast drawing to its close.[1] He wished them to be ever vigilant, with loins upgirt, with lamps burning in their hands, like waiting-men who stand watching for their master.[2]

"I am come to kindle a fire upon the earth," He said, "and what will I but that it blaze forth right quickly?[3] I have a Baptism wherewith I am to be baptized;[4] and how am I straitened until it be accomplished!"

Thus, together with that immense longing to save the world, there was an accompanying host of sad forebodings;

[1] Luke xii. 35–53.

[2] "Happy are those servants," added Jesus, "if the Master at His coming find them keeping watch. Verily, I say unto you, He will gird Himself, make them to sit down at table, and, passing from one to the other, He will serve them." This Mystic Table is the Eucharist; that grace is the eternal blessedness promised to the soul detached from the world, and ready to leave all for Jesus. This Peter did not understand; he only noted those words whereby the Master, to mark the suddenness of His coming, likened it to the sudden onset of a robber (Luke xii. 39). Refusing to believe that Jesus would thus surprise His friends, "Lord," he asked, "do You speak this Parable for us or for the world?" The Saviour made no answer; He thought it best that this presumptuous soul should retain his fear of God's judgments. Therefore He gave him to understand that His pastors shall have to render an accounting, so much the more terrible as their mission is the more exalted. They are "the faithful and prudent stewards whom the Master sets over His servants, to distribute to them their wheat in season and in due measure." Blessed are they surely if they be found so doing! The Master will set them over all His goods; but if they abuse their authority their punishment shall be awful, for "much shall be required of him to whom much has been given" (Luke xii. 41–48).

[3] So S. Hilary, Euthymius, and Theophylactus translate it: Origen separates the two phrases: "And what will I? Ah! that it be kindled forthwith!"

[4] "Oh my Saviour, this Baptism wherewith Thou didst desire to be baptized was the baptism of Thy Blood, wherein Thou wast to be plunged for our transgressions by Thy most grievous Passion" (Bossuet, *Méditations pour le Jubilé*, i. 1, 3).

for the Christ knew what wild storms were gathering against His work and how, in a few short months, faith in His Name would be the occasion for bitter persecutions.

"Think you," said He, "that I am come to bring peace to earth? No, I tell you, rather the sword and separation. Henceforth, if there be five persons in one house, they shall be divided, three against two, and two against three; the father against the son and the son against his father, the mother against the daughter and the daughter against her mother."

Yet the multitude listened to these words without comprehending them, without any inkling of the great struggles which Jesus was foretelling, and how close at hand was the Redemption of mankind. With something almost like bitterness, He reproached them for their apathy.[1] Why, since they were so clever at guessing by the cloud-rack on the western horizon, or by noting the southerly breezes, whether the day was likely to be showery or warm, — why could they not discern the drift of the times wherein they now were? Very soon it would be too late; the acceptable hour of salvation once slipped by, the Lord would become a rigorous creditor, who would deliver them over to the judge; and the judge would cast them into the dungeon, from whence none goeth forth till after he has paid all, unto the very last farthing.

[1] Luke xii. 54–59.

CHAPTER VIII.

THE ANNIVERSARY OF THE DEDICATIO .

Luke xiii. 1–35 ; John x. 22–42.

WHILE Jesus was thus telling the Good Tidings to the land of Perea a rumor passed from mouth to mouth that another bloody insurrection had purpled the streets of Jerusalem.[1] Certain of the Galileans had striven to shake off the yoke of Rome; but surprised by Pilate's soldiery just in the act of offering sacrifice, the revolutionists all fell in front of the great Altar, mingling their blood with that of the victims. To Jewish eyes it seemed that so baleful an event could but be regarded as permitted by God in atonement for some heinous crime; for it was a deep-rooted feeling with them that that man is most grievously afflicted who is guiltiest in the sight of God. Anxious to know what awful sins had drawn down such punishment upon the conspirators, some of the disciples hastened to give an account of this massacre to the Christ.

Jesus knew their thoughts. "Do you believe," He replied,[2] "that these Galileans were the greatest sinners among their countrymen because they have suffered such things? Nay, I tell you."

[1] Luke xiii. 1–5. Here S. Luke alludes to one of the numerous insurrections occurring at Jerusalem (Josephus, *Antiquitates*, xvii. 9, 3 ; 10, 2 ; xviii. 3, 1 ; *Bellum Judaïcum*, ii. 9, 4). The turbulent spirit of the Jews, the bitter feuds which burst out at the appearance of every false Messiah, obliged Pilate to maintain a garrison in Antonia. From this fortress, which overlooked the Temple, the legionaries kept guard upon the people.

[2] Luke xiii. 2–5.

Then He recalled how, not long since, at Siloë, a tower had crashed down upon some eighteen persons;[1] and here again He denied that any man of them was more blameworthy in God's sight than the other citizens of Jerusalem. To estimate the wrong-doing of these poor victims by the horror of such accidents is to forget that our present life is a season of trial, in which misfortune does not always visit us as a chastisement for our crimes. And yet what seems like a meaningless jumble of human events does indeed but conceal a marvellous order, a Plan full of unfathomable wisdom and goodness, a Design which as yet remains the secret of God. Jesus bade His disciples refrain from all efforts to sound the depths of God's mysteries, urging them rather to turn their gaze inward upon themselves, and thus mould and fashion their wills to that of the Divine Justice, while still there was time. Then, the better to convince their minds, He made use of a Parable:[2]—

"There was a man who had a fig-tree planted in his vineyard;[3] thither he came looking for fruit and found none. Then he said to the vine-dresser: 'For three years I have come looking for fruit from this fig-tree, and I find none. Cut it down; why does it still cumber the ground?' The vine-dresser answered: 'Lord, let it alone for this one more year, until I dig about it and dung it. Then if it bear fruit, it shall be kept; if not, you shall cut it down?'"

In the person of this Vintager Jesus represented Himself pleading for Judea, His cherished Vineyard, most of all for Jerusalem, which rose up in the midst like a barren fig-tree. For three years had the heavenly Father sought fruit from off its branches, but without avail; at length with His death so near at hand, all that Jesus could do was to obtain from God one last year of patience, that year which was to extend from the Passion up to the destruction of

[1] Ewald and Sepp suppose that these eighteen men were working on the aqueduct which Pilate was then constructing, and which passed near Siloë. The Jews regarded this work as impious, because it was carried on with money destined for the Temple (Josephus, *Bellum Judaïcum*, ii. 9, 4).

[2] Luke xiii. 6–9.

[3] There is no commoner sight in Judea than fruit-trees rising here and there in the midst of the vineyards.

Jerusalem. Oh that Israel would but hearken to this final, mighty appeal! Would indeed that she might bring forth the flower and the fruit so long and patiently expected!

In Perea, at least, these earnest words of the Lord continued to meet with a favorable reception, and the synagogues, though elsewhere shut against him, were here thrown open to welcome Him. About this time, in fact, we find Him teaching in one of them on a Sabbath-day, as He used formerly to do in Galilee.[1] "And here, behold a woman coming to him, who had had a spirit of infirmity for now eighteen years, all bent over and not able so much as to look upwards." The devil which had possession of her had not only enfeebled her body, but had weighed her heart earthward, and while he robbed her of the sight of her Saviour, he likewise blotted out all thought of calling upon Him for help. Touched by so great misery Jesus called her to Him.

"Woman," He said to her, "you are cured of your infirmity;" and at the same time He laid His hands upon her.

Straightening up until she stood erect once more, she broke forth glorifying God; but the ruler of the synagogue could not brook this spectacle of Jesus receiving homage from his congregation; angered alike by the prodigy and the joyous chorus of acclamations, he gave utterance to impatient words.

"During six days," he cried, "man may labor; within that time come here to be healed, and not upon the Sabbath-day."

Then Jesus replied: "Hypocrites! does not each one of you loose his ox or his ass from the manger and lead them to water on the Sabbath-day? And ought not this daughter of Abraham, whom Satan has held fast bound for eighteen years, be loosed from these fetters upon the Sabbath-day?[2]" This argument confounded the Master's adversaries, and

[1] Luke xiii. 10–17.

[2] Hereupon, according to S. Luke's record (xiii. 18–21), Jesus repeated to the Jews of Perea the Parables of the mustard seed and the leaven, which He had formerly uttered for the instruction of the Galileans.

the people rejoiced for all the things that were gloriously done by Him.

Thus, then, the mission of Jesus on the other side of Jordan had not been altogether fruitless, for men's hearts were turning toward the new reign of the Christ; yet along with this throbbing expectation there were mingled feelings of vague uneasiness. What signified those words of His, when He said that He would come like a thief in the night, or like the master who appears of a sudden to surprise his drowsy household?[1] Why must they all be watching night and day with girded loins, torch in hand?[2] Would the season for entering the Kingdom of Heaven be so swiftly fleeting that it behoved one to lay hold upon it in all haste, for the acceptable time once sped by never more would return? Thoughts like these disquieted their minds, till at last some of the Jews broached the subject to Jesus.

"Lord," they asked, "shall there be only a few saved?"[3]

The Master was at no pains to ease the burden of their fears. He knew well the obstinate self-confidence of these sons of Israel, so ready to believe themselves perfect, if only from the simple fact that they were God's people. Therefore He told them again of the narrow gateway whereby His Church is entered, which is opened only by the expenditure of efforts whereof very many are incapable.[4] Then how would it profit them at the last moment to have heard and seen the Messiah, when the soul that has not entered His Kingdom before death will find the door closed and the Father of the family retired within doors?

"When you, standing outside," continued Jesus, "shall begin to knock, crying out: 'Lord, open to us!' and He shall answer you: 'I know not whence you are,' then you shall begin to say: 'We have eaten and drunk in Thy Presence, and Thou hast taught in our public squares.' And He shall say to you: 'I know not whence you are; depart from Me, all ye workers of iniquity.' There shall

[1] Luke xii, 36–39.
[2] Luke xii. 35.
[3] Luke xiii. 23.
[4] Luke xiii. 24–30.

be weeping and gnashing of teeth when you shall see Abraham, Isaac, Jacob, and all the Prophets in the Kingdom of God, and you cast forth without. And they shall come from the east and from the west, from the north and from the south, and they shall have their share in the banquet."

They were now upon the high-road, leading to the Holy City, when Jesus prophesied to the Jews that, though first to be called to the heavenly Kingdom, they should be the last to find the way thither.[1] That he purposed going up to Jerusalem for the anniversary festival of the Dedication had come to be known to all, and the Pharisees of Perea were much rejoiced thereat. In their impatience to witness His departure they pretended to fear some outbreak of wrath from Herod, and so pressed Him to fly the country.

"Leave these parts," they urged; "get away from here, for Herod has a mind to kill you."[2]

These threatening words had little effect upon the Lord. He informed His enemies that nothing would hinder His fulfilling His Mission to the very end, and this He would do by proceeding onward toward the frontiers of Judea, not through any fear of Herod, but in obedience to the mandates of Heaven, which were now beckoning Him on Jerusalemwards. Then, branding the wretched policy of that prince whose name they had invoked, He responded to the Pharisees: —

"Go and say to that fox that I shall cast out devils and heal the sick to-day and to-morrow, and on the third day I shall have finished;[3] nevertheless, to-day and to-morrow

[1] Luke xiii. 22.

[2] Luke xiii. 31–33. "Credibile est falsum eos rumorem dissipasse Herodem insidiari Christo, nec enim apud Evangelistas legimus Christum unquam ab Herode quæsitum ad mortem" (Maldonatus, *in Luc.* xiii. 31).

[3] Greek writers do not ordinarily employ τελειοῦμαι in the middle, but in the passive voice. The active τελειοῦν having the meaning of "to bring to an end," the passive signifies "to be brought, to come to his end, to attain an object;" and the last meaning is that which we adopt here. The Vulgate's translation: "consummor" is scrupulously exact, but we do not believe it ought to be understood in the sense which critics often give it, "that on the Third Day" (that is, the third year of His preaching) Jesus was "to be consummated" by death.

and the day following[1] I must walk, for it cannot be that a Prophet perish out of Jerusalem."[2]

And so at the time appointed the Saviour quitted the realm of Herod, passed over the Jordan, and wended His way through the rocky defiles which lead up to the Holy City. Doubtless it was just as He was about to enter within her walls and at sight of the multitudes grouped around her gates, that the heart of Jesus was torn with grief and He wept over the ungrateful city, foretelling that she would see Him only once again, that so she might welcome Him with a first outburst of gladness, and straightway thereafter put Him to death.

"Jerusalem! Jerusalem!" He cried, "thou that killest the Prophets and stonest them that are sent to thee, how often would I have gathered thy children as the hen doth her brood under her wings! And lo! your houses shall be deserted, for I say to you: You shall not see Me until you shall say, 'Blessed be He that cometh in the Name of the Lord!'"[3]

This sad foreknowledge did not prevent Jesus from entering the streets of Jerusalem, there to proffer her His gift of Salvation for the last time.[4] Just now the town was given over to joyous celebrations, for the Feast of the Dedication[5] was no less brilliant than were those of the Tabernacles or the Passover. For the space of one week

[1] Most scholars interpret these words, "to-day, to-morrow, and the day after," as a manner of signifying "in a little while." Meyer, Bleek, and Alford have remarked that the Greek tongue affords no examples of this phrase in an affirmative proposition. It appears, therefore, more natural to prefer the literal sense, and to understand, by these words, that Jesus was to continue His ministry in Perea three days longer, travelling over (as the expression πορεύεσθαι indicates) the villages of that region. When Jesus repeated these words a second time (Luke xiii. 33) did He mean, as Wieseler would have Him (*Chronologische Synopse*, p. 321), that three days' journey lay between Him and Jerusalem? We scarcely think so, but prefer to regard this as a repetition of the same thought.

[2] This was an ironical hyperbole, whereby Jesus endeavored to express the extent of Jerusalem's ingratitude, and the cruelty with which she abandoned the Prophets to their torturers.

[3] Luke xiii. 34, 35.

[4] John x. 22.

[5] Even to this day the Jews have continued to call this feast the Chanouca (חֲנֻכָּה, The Dedication). The illuminations which took place

the Jews, with palm branches in their hands, surged in crowds through the Temple, with sacred songs commemorating the Purification of the Sanctuary by the Machabees, while every evening the town was ablaze with lights, in memory of that single flask of oil which for eight days had sufficed for the needs of the divine service.[1]

Leaving His disciples to take part in the feast-making, Jesus withdrew further into the Temple, till He came to Solomon's Portico.[2] This gallery bordered Kedron Ravine, and during the sharper spells of winter[3] furnished a walk which was exposed to the warm rays of the sun. There some of the Sanhedrin's people caught sight of Jesus, and made haste to gather round him.

"Until when," they said, "do you mean to keep us in suspense? If you are the Christ, say so openly."

Jesus avoided the snare they were now laying for Him. To proclaim Himself the Messiah would be to furnish them with an occasion for handing Him over to the Roman authorities. He was content to recall what He had told them as to His Mission, and by what wondrous deeds He had given proof thereof.[4] Then, repeating the parable He had given them at the Feast of the Tabernacles, He as-

every evening gave it also the name of Feast of Lights: τὰ Φῶτα (Josephus, *Antiquitates*, xii. 7, 7).

[1] When the victorious Machabees made their way to the Temple, or so runs the ancient legend, they found but a single vessel of oil which had remained without blemish, still bearing the High-Priest's seal. It would scarce suffice to fill the lamps for one day, but, by a miracle, for the entire week it supplied all the needs of the Sanctuary (*Megillat Antiochos*, p. 145; *Sabbath*, 21 b). Some say that it was in memory of this prodigy that the Feast lasted eight days; others have it that this number recalled the time which the Machabees spent in reërecting the altar and restoring the sacred vessels (Derenbourg, *Histoire de la Palestine*, p. 62).

[2] John x. 23, 24. This portico was given Solomon's name because it had been constructed from the ruins of the ancient Temple (Josephus, *Antiquitates*, xx. 9, 7).

[3] The Anniversary of the Dedication was solemnized on the twenty-fifth of Kisleu, which, according to Wieseler, fell this year on the twentieth of December. S. John says expressly that it occurred in winter: χειμὼν ἦν (John x. 22). The Purification of the Temple, which they commemorated on this day, took place in 164 B. C., six years and a half after Antiochus Epiphanius destroyed the Holy Place (1 Mac. iv. 52–59; 2 Mac. x. 1–8; Josephus, *Antiquitates*, xii. 7, 7).

[4] John x. 25–30.

sured them anew "that He was their Shepherd, that if they were willing to be His sheep, following Him and hearkening to His voice, having Him for their Safeguard and their Watchman, they might rest in sweet security, for the Father had communicated unto Him His attributes, that divine Power which is above all things whatsoever; yet no one is able to wrest aught from the hand of the Father." And then He added: "My Father and I are but One."

The essential vigor of these mighty words would alone have made their meaning clearly manifest. By them Jesus declared Himself their God, — not simply united to the Father by faith and love, but having only the one same Substance with Him. And it was in this sense the Jews understood His words, for they snatched up stones, thinking to stone Him.[1] With a word Jesus quelled their madness.

"I have done in your presence," He said to them, "many good works from My Father; for which one are you now about to stone Me?"

"'Tis not for any good work that we intend to stone you," they made answer, "but for blasphemy, and because, being a man, you make yourself God."

And the Lord was moved to pity by their blindness; He showed them how, in the Holy Books, Jehovah had Himself announced and foreshadowed this Mystery which was so abhorrent to their minds. Not content with having appeared to their fathers under a human form, to prove that He did not deem our flesh unworthy to be united with His Divinity He had even bestowed his incommunicable Name upon the judges of Israel. "You are the Gods of earth," He had said; "you are all sons of the Most High."[2] Since the Voice of Infallibility, and the words of Scripture, which can never perish, had both attributed this title to

[1] John x. 31–33.

[2] John x. 34–36. These words are taken from Psalm lxxxi., where Jehovah, in the congregation of Heaven, uttered stern and reproachful words to the untrustworthy judges. As to the words ἐγὼ εἶπα, they are in reference to numerous passages of scripture in which the judges are called gods (Exod. xxi. 6; xxii. 9, 28, etc.).

mere creatures, how durst these enemies of the Christ accuse Him of blasphemy for that He said: "I am the Son of God?"

Nor did Jesus confine Himself to reducing them to silence by this personal argument; He proceeded to fortify His position by means of those Marvels which the Father had worked by Him, in order to evidence that He was with Him and in Him, and so concluded by disclosing His Divinity more plainly than ever before.[1]

"My Father is in Me," He said, "and I in My Father."[7]

Upon these words the Sanhedrin rushed upon Him to seize Him, but He escaped out of their hands and went forth from the Temple.

Once again He had made it appear that the princes of Juda were obstinately determined to reject His proffered gifts; and thereupon He quitted Jerusalem and returned to the other side of Jordan, into the land of Perea which had aforetime given Him kindly welcome. Henceforth it was to be the only part of Israel where the Incarnate Truth might find patient listeners; indeed it would appear that this region remained faithful unto the end, for scarcely had Jesus revisited the places where John had baptized when the country-people flocked about Him again.

"John did not do any miracle," they said, "but everything that John said of this Man was true. And many believed in Jesus."

[1] John x. 37–39.

CHAPTER IX.

JESUS' LAST SOJOURN IN PEREA.

I. The Man with Dropsy, and the Second Banquet with the Pharisees.

Luke xiv. 1–35.

Just about this time one of the foremost Pharisees of Perea gave a great dinner to certain of his friends, and, in accordance with Jewish customs, chose a Sabbath-day[1] for this social gathering. After He had been invited to the festivities Jesus found that He was again hemmed about by a circle of hostile guests. From the outset they watched His bearing with malignant inquisitiveness, for they had all noted the fact that in the crowd of onlookers stood a man afflicted with dropsy, upon whom the Lord had fixed His compassionate gaze. The poor invalid, intimidated by the presence of all these doctors, dared not so much as ask to be cured.

"Would Jesus venture to take the initiative and violate the Sabbath before their eyes?"

[1] Luke xiv. 1–6. However strictly the Jews observed the Sabbatic Rest, they never forbade social rejoicings upon that day, and even preferred to use this enforced leisure for giving great banquets (2 Esdras, viii. 9–12; Tob. ii. 1): their only restriction was that they must have everything in readiness on the eve of the feast. It was not long before these Sabbath-day repasts degenerated into orgies, insomuch that Plutarch reproached the Jews of his time with consecrating the Day of the Lord to gluttony and drunkenness (Plutarch, *Quæstionum convivalium*, lib. iv, 6, 2; S. John Chrysostom, *De Lazaro*, Homilia i.; S. Augustine *in Psalm* xxxii. 2: xci. 1).

Reading aright the evil workings of their minds, the Saviour unmasked them.

"Is it lawful," He demanded brusquely, "to heal on a Sabbath-day?"

Divided between the prejudices of their sect and the fear of appearing devoid of pity, the Pharisees looked at one another and found no one ready to reply. Their silence left the Saviour full liberty of action. "Taking the sick man, He healed him and sent him away." Then, addressing the Pharisees, He declared (as once before, in the case of the crippled woman) that He was justified by their own conduct. For, in fact, there was no one among them who, if he saw his ass[1] or his ox fall into a pit on a Sabbath-day, would not draw the creature out. So, then, if they spared neither trouble nor labor for a poor beast, what reason could they possibly allege for teaching that to heal their fellow-man was a violation of the Sacred Rest? The argument did not admit of any reply; neither the Scribes nor the Pharisees broke the silence, but, as if to conceal their vexation, with great bustle and confusion betook themselves to the festal board.

Following the fashion of the times, the table was ranged in the central space and surrounded by couches which accommodated at least three persons at a time; on each the place of honor was in the middle, and the guests rushed eagerly to secure this position.[2] Jesus could not witness such puerile vanity displayed by these Doctors of the Law without showing them to what humiliations they laid themselves liable. Should any important personage enter during the feast some one must needs step down and give him place, to his own great mortification. Wiser by far is the humble man, who can only be bidden to go up

[1] Here we have retained the reading ὄνος, which seems sufficiently established by the authority of the Vulgate and the Codex Sinaïticus. The Syriac Version, the Alexandrian MS., and that of the Vatican give the reading υἱός, which is the one preferred by modern editors. If the latter form be adopted, the meaning of the phrase must be slightly modified: "Which one of you, if his son or even his ox fall into a ditch on the Sabbath-day, does not at once draw him out?"

[2] Luke xiv. 7–11.

higher than the low station which he has chosen for himself; for on earth, as in Heaven, "he who exalts himself shall be humbled, and he who humbles himself shall be exalted."

Meanwhile the repast was being set out, — the object of longing glances from the poor folk who were crowding about the portals of the hall, or passing back and forth at a respectful distance from the diners; there was every sort[1] of human wretchedness collected there, — cripples in rags, maimed men, blind beggars, all attracted thither by the sounds of feasting, or perhaps by the hope that the Master would somehow lighten their load of misery.

Jesus called His host's attention to this sorrowful throng, telling him that he would have done better had he bidden these unfortunates to his feast rather than his friends, his brethren, his kindred, and his wealthy neighbors. Truly, the latter would invite him in their turn; but, however sumptuous their entertainments might be, they could never afford him that which God has given into the hands of the poor, to be a recompense unto their benefactors, — the gladness of the heavenly Banqueting.

To the Scribes there was nothing that savored more of intolerable assurance than such statements as this, — that these miserable people, whom they disdained, should ever acquire any preëminence or any power of bestowing eternal benefits.

Now one of these scholars, interrupting the Christ, asserted that in the coming Kingdom of the Messiah his place had been marked out for him beforehand, and he loudly congratulated himself on that account:[2] —

"Happy man, who shall sit at the banquet in the Kingdom of Heaven!"

Jesus replied to this boast by describing the heavenly Festival by means of a comparison.

"A certain man," He began, "made a great feast and

[1] Luke xiv. 12–14. Jesus makes use of such precise terms in designating them, as to make it evident that He was actually observing them at the moment of speaking.

[2] Luke xiv. 15–24.

invited a goodly company; at the hour for dining he sent out a servant to apprise those who were bidden that they should come, for now everything was ready; but they all with one consent began to excuse themselves. The first said to him:—

"'I have bought a parcel of ground, I must needs go out and see it; I beg that you will have me excused.'

"'I have bought five yoke of oxen and am just about going to try them,' another said; 'I beg that you will have me excused.'

"'I have taken a wife,' said another, 'and therefore I cannot come.'

"But when the servant returned he gave this report to his master. Then the goodman of the household, being wroth, said to his servant:—

"'Go into the squares and to the street corners and bring hither the poor and maimed, without delay.'

"'Lord, it has been done as you ordered,' the servant said, 'and yet there is room.'

"Then the master said to the servant:—

"'Go out into the highways and alongside the hedges;[1] and compel them to enter here, in order that my house may be filled.'"

In this Parable there was nothing lacking for the feast that could be laid to the master's door; the table was decked with all magnificence, the guests were a goodly company. Not content with the mere formal invitation, but faithfully following the cordial custom of Eastern countries, he had despatched his servant to acquaint them of the hour when the banquet was ready to be set forth.[2] So, for now three years, the Princes of the House of Israel had likewise heard the pleading accents of the Divine Master, but, one and all, they had still refused to listen to Him.

[1] Φραγμούς (from φράσσω, to enclose): the thorn-bush hedges which surround a vineyard, and consequently the footpath which runs between these barriers.

[2] Now-a-days too, in the Arabs' camps and villages, at the meal hour, you still hear this same invitation: "Come, the feast is all ready!" And to refuse to attend is a serious insult (Thomson, *The Land and the Book*, I. chap. ix.).

The wrath of their heavenly Father was kindled at such contemptuous tokens; and therefore, disowning these great folks of Judea, He had commanded that the poor and the cripples, the blind and the maimed be brought unto Him.

Round about the very board at which He uttered this Parable, Jesus could point to these outcasts of Israel, who were eagerly hastening to hear His voice and to take their place at the celestial banquet. Nor would they be the only ones to find their way thither; for the master, seeing there were still empty spaces, gives orders to his servants to go outside the town, and bring any strangers into his house. By these words Jesus proclaimed the Calling of the Gentiles. And though these Pharisees, so puffed up with their earthly ancestry, did not comprehend Him fully, they at least could not fail to know that the Saviour had disinherited them; for, putting aside all obscurities, He declared to these guests seated around Him "that not one of those men who were invited should taste of His Banquet."

This sentence is the last which Saint Luke reports as spoken at this meal.[1] Immediately afterward he tells how Jesus departed from the festal hall, followed by great throngs, while doubtless the poor and infirm were with Him, drawn to His side by the promises which they had just heard from His lips. But to their simple minds, the new rule of the Messiah, His throne and His feastmaking could not but resemble those for which the world is so greedy. Jesus undeceived them; turning toward them He warned them that, in desiring to be His disciples they were aspiring to a life of sacrifice. They must needs set His love high above all things else, must forego their own tenderest ties of affection as soon as ever they should become an obstacle to salvation, breaking with all things else, hating all things else, "father, mother, wife and children, brothers and sisters, everything, — even their own soul."

"Mad, indeed, is that man who would begin to build a tower without having wherewithal to complete it! The king who would engage his scanty armament in war with a formidable foe would be a madman indeed! The dis-

[1] Luke xiv. 25–35.

comfiture of each would be equally certain. So is it with the man who desires to be the disciple of Jesus without renouncing all that he possesses." Very soon he shall become but a traitor and an apostate. Thereupon the Lord concluded with those words which, in His preaching, always denoted that the lesson just uttered contains a truth of paramount importance: —

"They that have ears to hear let them hear!"

II. The Parables upon Divine Mercy.

Luke xv. 1–32.

During these last days the Christ had given to the precepts of Christian abnegation a severer form, while at the same time He spoke more openly than ever before of the tender mercies of His Father. Whether it was that He felt moved to display a greater sympathy for sorrowful mortals the longer He Himself suffered our infirmities,[1] or whether, seeing His end draw on apace, He was the more eager to hurry the strayed sheep within His fold, — at this period His words did indeed breathe an ineffable tenderness, His sighs and His tears were oftener wrung from Him,[2] and the words of His Parables grow always more heart-stirring. Those whereby the Master expressed the depth and breadth of Divine Love deserve to be distinguished from among all the rest.

He proffered them as an answer to fresh mutterings from the Scribes; for these sectaries, after their humiliation at the Pharisees' table, were become in Perea, as much as elsewhere, His implacable enemies; and they now reproached the Christ for associating with none but the vilest sinners.

"Why! in sooth, one would think all the publicans in the country[3] were like to gather around him!"

With a gesture, pointing to the attentive throngs, Jesus

[1] Ἔμαθεν ἀφ' ὧν ἔπαθε (Hebr. v. 8).

[2] Mark vii. 34; viii. 12; Luke ix. 41; John xi. 33, 35.

[3] Πάντες (Luke xv. 1). The Vulgate omits this word so full of meaning.

replied to the grumblers who were so blind as to make small account of that priceless array of souls:[1] —

"What man is there among you," He said, "who, though he has a hundred sheep, if he lose one of them does not leave the ninety and nine others in the wilderness, and go after the one which is lost, until he find it? And, after he finds it, he lays it over his shoulder with gladness, and coming to his home, calls together friends and neighbors, saying: —

"'Rejoice with me, for I have found my lost sheep.'[2]

"Even so, I tell you, there shall be more of joy in Heaven over one sinner who does penance, than over ninety-nine just men who need not penance Or again, what woman is there, who, if she has ten drachmas and she lose one of them, does not light the lamp and sweep the house and search carefully until she find it? And after she has found it she calls her friends and neighbors together, saying: —

"'Rejoice with me, for I have found the drachma which I had lost.'

"So I tell you that there shall be joy in the sight of God's Angels over one sinner doing penance."

Evidently these first gracious similitudes scarcely touched the Pharisees, for Jesus proceeded to exalt further the divine Loving-kindness. This He did in one of His most beautiful Parables, — reciting the sad misconduct of a spendthrift younger son,[3] who had extorted from his father his

[1] Luke xv. 1–10.

[2] The Saviour is indeed obliged to go to its aid: the sinful soul gradually loses all strength, as it wanders further away from God, and would lie in helpless abandonment, powerless to return home, were it not for the Good Shepherd Who hastens after the strayed lamb, catches it up, and bears it back upon His shoulders. Thus, in truth, the Mission of the Christ was to go in quest of sinners; it was His glory to stoop down even unto their lowliness and abasement. In times when the persecuted Church had to conceal her faith, the Good Shepherd was the figure oftenest employed to represent Jesus. We encounter it everywhere, in the paintings of the Catacombs, on the sacred vessels, graven on gems, and set in fingerrings (see Martigny, *Dictionnaire des Antiquités chrétiennes:* PASTEUR).

[3] Luke xv. 11–32. The term prodigal S. Luke applies, not to the young man, but to the life he led: ζῶν ἀσώτως. Ἄσωτος = ἀ σώζειν: one who loses or wastes his goods.

own share of the inheritance.[1] Never did the Lord picture the sinner's wanderings with vivider colors; every touch in the likeness stirs the soul, and brings back the features of our own life-story before our eyes. For what man of us is there who has lived in this world without knowing, without seeing all round him, those very illusions which befooled this prodigal boy, — that thirst for an unbridled and unhampered liberty which devoured him? Who has not felt himself to be within a vain, strange land, where he is living an existence altogether without God? First comes that passing intoxication of freedom, and then the awful anguish which clutches his awakening soul, as he lies, sick at heart, with an infinite yearning void within him which his passions are powerless to satisfy, and with the bitter sense of his enthralment in the companionship of a filthy herd.[2] Happy is the man who amid this heart-heaviness lifts his eyes Heavenward, rises up, and returns unto his God! Thrice happy is that soul, which, when overwhelmed with the realization of its sins, remembers the forgiveness whereof Jesus held forth such marvellous tokens!

"While the ruined spendthrift is still afar off, his father sees him; he is filled with pitifulness for his boy, makes haste toward him, falls upon his neck,[3] and kisses him. And the son says to him: —

"'Father, I have sinned against Heaven and before you. I am not worthy to be called your son!'

"But the father says to his servants: 'Bring forth

[1] As the prodigal had an elder brother, according to the Jewish law he was entitled to receive a half of the share reserved to the latter.

[2] "And he would fain have filled his belly with the husks which the swine eat, and no one gave them to him." Κεράτια, fruit of the Carob-tree; "S. John's Bread" (Ceratonia Siliqua, *Linn.*), long crescent-shaped pods, filled with broad black beans of an insipid flavor; they are still used as food for cattle, and sometimes also eaten by poor people.

[3] "Note the word: he does not throw himself upon his neck, he falls, his strength fails him, he sinks down; he is the one who stoops, it would seem as though he wants to have no other prop for his failing powers than this dear boy whom he has recovered, and he so overwhelms him with good things that the upright son, who had never been lacking in filial duty, seems to have some reason for his show of jealousy" (Bossuet, *Retraite sur la Pénitence*, 10e jour.).

quickly the richest robe[1] and put it on him, and place a ring[2] on his hand, and shoes on his feet. And bring hither the fatted calf and kill it: let us eat and make good cheer! For this son of mine was dead and is brought to life again; he was lost and is found.'"

The listening throngs were stirred and thrilled by this narrative, even as, since that day, so many repentant souls have recognized its comfortable power. For a short space the Master left them to revolve His words silently in their hearts, but at length, looking upon the surly group of His enemies, still standing along with the people, He added a word or two for them: —

"The elder son of the family was on his way home from the fields just as the merry-making began; his ears caught the loud quiring of musicians, the dancers' light laughter.[3]

"'What might all this mean?' he asked himself; and learning that his brother had returned he grew indignant and refused to enter the house. Then the father came out to him, and began to entreat him. But he, making answer, said: —

"'See how many years I have served you and never neglected one of your commandments, yet never have you given me a kid to make merry with my friends. Yet so soon as this other son returns, who has squandered his portion with harlots, you kill the fatted calf for him.'

"And the father said: 'My son, you are always with me, and everything that is mine is yours. But it was fitting that we should make high festival and rejoice, because your

[1] Στολὴν τὴν πρωτήν: the first robe, that is to say the most precious: τὴν τιμιωτάτην (Euthymius). Here there can be no question of the robe which the prodigal wore before his departure, "vestem priorem" (Tertullian), since there is no reason for fancying that he left it behind him when first quitting his father's mansion.

[2] A ring was the distinctive mark of freemen and persons of quality (James ii. 2; Gen. xli. 42). The same was true of sandals, for slaves always went barefoot.

[3] The ancients had choruses of musicians and dancers to appear during their feast-making; they were either chosen from among the slaves of the household or hired for the occasion.

brother was dead and is come to life once more; he was lost and is found again.'" [1]

So the thin veil which enveloped the Parable had become quite transparent. This discontented son was the Jewish people, her Doctors especially, so boastful of the fact that they were the first-born of Jehovah, and destined to inherit everything which is His on earth,—the Temple, the Law, His Holy Word. Did these sectaries, eaten up with their own self-importance, recognize the likeness in this portrait? did they at all comprehend that Jesus valued tears of penitence far above any hypocritical righteousness? that he was bidding all sinful men repent, and thereby opened wide to them the celestial banquet and the Kingdom of God? The Pharisees' sullen and obstinate blindness hardly admits of our hazarding any such conjecture; but though the Parable of the prodigal lad seemed only another stumbling-block to them, it has since saved numberless sinners from despair, for it assures them that the loving-kindness of their heavenly Father is unbounded, free, and knows no end.

[1] "On reading this outburst of the greatly moved father . . . we might be tempted to believe that a higher value is set upon penitence than upon innocence itself, and that the prodigal upon his return received richer gifts of grace than his elder brother, who had never wandered from home and father. The other is still the eldest son, however, and just the few words his father speaks to him are enough to show that he has not lost his birthright: "My son," he tells him, "you are always with me, and everything that I have is yours." Sometimes, in like manner, our hearts are moved with a swift delight by the unhoped-for sweetness of a beautiful winter's day which, after long weeks of storm and rain, does indeed gladden the face of earth with a sudden surprise; yet, even so, none the less would we prefer the constant serenity of a more benignant season. If we may be allowed to illustrate the Saviour's sentiments by such human feelings, He is more strongly moved by the conversion of sinners who come to be His new subjects, but He reserves a more affectionate familiarity for the righteous, who are His old and never-failing friends" (Bossuet, *Oraison funèbre de Marie-Thérèse*).

III. The Unfaithful Steward. — The Wicked Rich Man.

Luke xvi. 1–31 ; xvii. 1–10.

Just about this time Jesus gave the Pharisees further cause for bitter dislike of Him. We know how boundless was their love of wealth ;[1] only desirous of temporal blessings they asked for nothing beyond "the dews of heaven and the fatness of earth ;"[2] but though this abundance, of old promised to the Synagogue, had ever been and as yet remained their portion, such was not to be the case in the new Realm of Jesus. Wealth was something to be dreaded, — so said the Master ; for He knew that it spreads an invisible net round about the soul, immeshing it and dragging it to earth. Therefore He never let pass any occasion for denouncing it to His disciples as an enemy and a deceiver. The cunning stratagem of a dishonest agent, which had been brought to light, doubtless, just at this time and in this very region which the Saviour was now traversing, furnished Him with an opportunity for renewing His warnings.

"There was a rich man," He began,[3] "who had a steward, and the man was accused before him of having wasted his goods. He called him, and said to him :—

"'What is this I hear them say of you ? Render an account of your administration, for hereafter you shall no longer manage for me.'

"The steward mused within himself : 'What shall I do, since my master will take the administration of his property away from me ? I have not the strength to labor on the earth, and I am ashamed to beg. I know what I will do, so that when I shall be removed from my trust, there may be some who will receive me into their houses.'

"Accordingly, having called each one of his master's debtors, he said to the first :—

"'How much do you owe my master ?'

[1] Luke xvi. 14. [2] Gen. xxvii. 28. [3] Luke xvi. 1–9.

"'A hundred barrels of oil,' he answered.

"'Take back your bond' the steward told him; 'sit down at once and write "Fifty."'

"Thereupon he said to another —

"'And how much do you owe?'

"'A hundred measures of wheat,' he said.

"'Take back your bill,' was the reply, 'and write "Eighty."'

"And his master praised this unfaithful servant for that he had dealt prudently."

That Jesus held up this fellow's rascality for His disciples' consideration was not because He approved of trickery and craftiness, but because He wished to remind them "how much more watchful and wary, in compassing their schemes, are the children of this world than are the children of light!"[1]

"And do you likewise," He told them, "make friends for yourselves of these riches of iniquity, so that when you shall happen to be in need[2] they may receive you into the eternal tabernacles."

The hardihood with which Jesus proffered His followers this striking illustration has astonished the world, yet it reveals at the same time that contempt with which the Saviour regarded man's craving for money. In His eyes riches appear, as it were, altogether stripped of any value, except that of being emptied into the outstretched hands of the poor, and thereby commuted into everlasting treasures. Here, as on many other occasions, Jesus is giving His own a suggestion, more than He is laying down a law. By treating wealth as iniquitous[3] He does not deny that riches can be legitimately acquired and retained; but He judges of riches as they oftenest show themselves, taking their rise in greedy injustice and unfairness, displaying

[1] Εἰς τὴν γενεὰν τὴν ἑαυτῶν: properly, in their relations with their fellow-men.

[2] Ὅταν ἐκλίπῃ: "When you lack money." This lection is found in numerous Manuscripts and ancient Versions. The Vulgate translates from the other reading, ἐκλίπητε, which is contained in some of the less important manuscripts.

[3] Ἐν τῷ ἀδίκῳ μαμμωνᾷ (Luke xvi. 11).

their effects in sullen haughtiness, hard-heartedness, and intemperate conduct; and because He finds wealth living in such fellowship as this, He brands it for what it is. Nor is He content with lending all the majesty of His speech to this stern reprobation; He wishes to make those who love Him share in His aversion for the perishable dross of earth. The first step taken by the Christians of Jerusalem was to have one common purse, just as they had but a single heart,[1] and, down to this day, one of the first promptings which springs up in holy souls is the longing to devote themselves to Jesus by vows of perpetual poverty.

Yet, although the Lord's principal object was to show that great wealth is foreign[2] to the true life of man, He was careful not to leave any false impression upon the minds of the disciples, — explaining to them that they are to imitate the prudence, and not the dishonesty of the faithless steward, and that they should prove by their steadfast integrity "in little things, whether they are worthy of great." He concluded by repeating His customary maxims concerning the love of terrestrial possessions: —

"No man can serve two masters at one and the same time. You cannot serve God and Mammon."

It was to the disciples He addressed these words; but the avaricious Pharisees who stood among the listeners laughed them to scorn. As usual, Jesus quietly brushed aside the insult.[3]

"God knows your hearts," He told them, "for that which is great among men is an abomination before Him."

And He showed how this abomination was plain to be seen in the disdain which they evinced for the Law given to man, from Moses down to John Baptist, whereof the reign of the Messiah was but the fulfilment and perfection.[4] Yet what else were the Pharisees doing but violating that same Law by tolerating the adultery which it prohibited? Without mentioning their tetrarch by name Jesus made an evident allusion to his crime, and proceeded to scourge

[1] Acts iv. 32.
[2] Ἐν τῷ ἀλλοτρίῳ (Luke xvi. 12).
[3] Luke xvi. 15.
[4] Luke xvi. 16.

the grovelling timidity of these doctors who had sanctioned the evil by their silence.[1] Then reverting to His contempt of riches which had first shocked them, He dwelt still more forcibly upon the dangers besetting earthly goods.

"There was once a rich man," He said,[2] "who went all robed in purple[3] and linen, and every day took his pleasure in great and gorgeous state. And there was a beggar named Lazarus,[4] who was laid at his gate covered with sores. He would have been well pleased to have cloyed his hunger with the scraps which fell from the rich man's table, and no one gave him anything, but the dogs came and licked his sores.[5] Now it came time for the beggar to die, and he was borne by the angels into Abraham's bosom; and the rich man died also, and was buried in Hell. And lifting up his eyes, as he was in torments, he saw afar off Abraham, and Lazarus in his bosom.[6]

"'Father Abraham,' he cried, 'have pity upon me, and send Lazarus, that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame!'

"'My son,' Abraham answered him, 'remember that thou didst receive thy goods during thy life, while Lazarus hath had evil things for his portion; therefore it is that he is comforted and thou art in anguish. Ay, and moreover,

[1] Luke xvi. 18. [2] Luke xvi. 19–31.

[3] Purple is meant to designate the mantles and rich coverings dyed with that precious color. The linen refers to the inner garments. The latter stuff was of very delicate texture and of brilliant whiteness (Apoc. xix. 8). "Nec ulla sunt eis candore mollitiaque præferenda: vestes inde gratissimæ" (Pliny, *Historia naturalis*, xix. 2). The same author adds that this fabric was worth its weight in gold, and was prized by women above all their treasures.

[4] Lazarus is the abridged form of Eleazar: אֶל־עָזַר "God is my Help." "Deus humiles, abjectos et incognitos mundo, ex nomine novit et approbat: superbos vero et honoratos ignorat et despicit" (Jansenius of Ghent, *Concordia*, cap. xcvii.).

[5] Here He alludes to the troops of dogs which prowl about the towns and villages in the East (Ps. lviii. 15). "Lingua canis, dum lingit, vulnus curat" (Hugo of S. Victor). Taking this interpretation, the dogs are here the only comforters of Lazarus; it is more probable, however, that by licking his sores they only intensified his pain.

[6] The "Bosom of Abraham" is, in Jewish parlance, the region where the righteous repose while waiting the coming of the Messiah.

there is a great chaos forever fixed between you and us; they that would pass from hence to you, or from thence hither, may not so do.'"[1]

What could the rich man do except plead his ignorance, and so make shift to cast the blame of his wretchedness upon God? Howbeit, Jesus would not even allow him this excuse, and thus continued the dialogue across the impassable gulf:—

"'Father,' said the damned, 'I adjure you, send Lazarus to my father's house, — for I have five brothers. He will testify to them of these things, for fear lest they themselves should come into this place of torments.'

"But Abraham replied: 'They have Moses and the Prophets; let them hear them.'

"'Nay, Father Abraham,' answered the wicked rich man, 'but if some one from the bosom of the dead go and seek them they will do penance.'

"'Nay! if they hear not Moses and the Prophets, even though One rise again from the dead, they will not believe Him.'"

In this manner Jesus designated those numberless Jews who, even after the Resurrection, would persist in their obstinate incredulity. But though by their scoffs and jeers the Pharisees of Perea justified this prediction, the multitude showed themselves much more teachable,[2] and to them the Lord repeated the lessons He had once given the Gali-

[1] "What a terrible difference, what a mournful lot to befall the lovers of this world! And yet, lift up thine eyes and look again; is it not the rich Abraham who gathers poor Lazarus to his bosom? This may show you, O ye rich ones of the earth, to what glory you may aspire if, poor in spirit and detached from worldly goods, you hold yourself in readiness to leave them at His call, even as the traveller in the desert makes haste to emerge from the tent in which he has passed one short night" (Bossuet, *Oraison funèbre de Michel Le Tellier*).

[2] The divine seed-sowing had brought forth a harvest in this region, for, when the siege of Jerusalem was almost upon them, the Christians of the Holy City sought no other asylum but Perea; fleeing over beyond Jordan they found, to the north of the mountains of Galaäd, in the city of Pella, a congregation of brethren and a new fatherland. Doubtless it was from the converted Jews living in this country that S. Luke learned the details which he recounts here, and which the other Evangelists pass over in silence.

leans, — warning them of scandals, urging forgiveness of injuries, and telling them of the all-powerfulness of faith.[1] Saint Luke but barely alludes to these various instructions; one of them, however, he records more at length.

"Which of you," said Jesus,[2] "having a servant in the ploughlands, or keeping the cattle, will say to him when he comes in from the field: 'Go straightway and sit down to table!' and does not say, on the contrary, 'Make ready my supper; gird thyself, and serve me until I have eaten and drunken, after which thou shalt eat and drink.' Is he under any obligation to this servant for having done that which he was commanded to do? Nay, I think not. So you also, when you shall have done all things which are commanded you, say: 'We are useless servants; we have done that which we ought to do.'"

This Parable is an inestimable treasure which merits a foremost place in our memory, for it denotes that at a time when Jesus was exalting the poor of his Realm, when He invited them to His Table, bidding his Angels transform their death into victory, He, nevertheless, took care not to flatter any man, of whatsoever rank or condition he might be. One and all were reminded that the Master Husbandman has given to each a task at the tillage, — some in this near place, some further afield, and on the day when the plough-handle slips from their weary grasp, and the sickle falls from the listless fingers, they must not pretend to any credit beyond "having done what they ought," nor claim the right to any glory other than a share in the boundless mercies of the Lord of the Harvest.

[1] Luke xvii. 1–6. [2] Luke xvii. 7–10.

CHAPTER X.

THE RAISING OF LAZARUS.

John xi. 1–54.

ONCE more Jesus traversed the land of Perea, when a messenger from Bethany, a village near Jerusalem, came seeking Him, and at once greeted Him with these words: —

"Lord, he whom you love is sick."[1]

Lazarus, the friend of Jesus, had been struck down by a grievous illness, and in all haste his two sisters had despatched their courier to the Master, fully confident that He only needed to be informed of their trouble, because they felt sure they knew His heart. Mary especially had many proofs of its overflowing tenderness since the day when she anointed the Saviour with fragrant spices and wiped them away with her beautiful hair.[2] There was never a doubt but He would hurry to His friend's bedside, and at His mere approach the danger would flit away. But Jesus was content to listen to the message and make answer: —

"This sickness is not unto death, but for the glory of God, in order that the Son of God may be glorified thereby."

Then He lingered two days longer in this same spot; not from fear, nor from indifference, for "He loved Martha

[1] John xi. 1–6.

[2] Luke vii. 37, 38. The critics who would distinguish between the sinner of Naïm and Mary Magdalene are forced to suppose that S. John here refers beforehand to the anointing and the repast at Bethany, of which he speaks in the following chapter. Is it not more natural to admit that the last Evangelist knew that S. Luke's description was familiar to the whole Church, and hence alluded to it in this way?

and her sister Mary and Lazarus,"[1] but to await the bidding from on High.

At Bethany, however, there was only tremulous and eager expectation; from the brow of the highlands on which the village is built more than once the two sisters with straining eyes scanned the wide outlook, from the mountains of Perea to the footpaths which lead up to Bethany, longingly watching the road which the Saviour must take. Alas, for their fruitless and forlorn hopes! Lazarus, their brother, died.

As is the custom in hot climates, the body was washed, wrapped in perfumes and linen bands, then borne at once to the funeral grotto, and the wail of the mourners began. The event had collected together a considerable concourse, for, the household of Lazarus being of distinguished rank,[2] very many Jews of note[3] had come down with a large company from Jerusalem. During all of three days the wonted lamentations resounded through their dwelling and round about the tomb. Martha and Mary, with feet bared and their heads veiled, sat upon the ground and moaned, while around them their friends and neighbors with the wailers together joined in the groans and cries of mourning. At nightfall of the third day, according to Jewish beliefs, the soul ceased to hover over the cold body. The sepulchre was then visited for the last time, the winding-

[1] Here S. John's language displays all his admirable delicacy of expression. He has just said, speaking of Lazarus, that Jesus loved him with a great love: ὃν φιλεῖς. Immediately afterwards, speaking of the affection which Jesus entertained for Martha, Mary, and their brother conjointly, he simply employs the term ἠγάπα, which denotes a sentiment of charity tempered by reserve.

[2] All the facts imply as much: the concourse of Jews, who came from Jerusalem to take part in the funeral obsequies; the tomb of Lazarus, hollowed from the rock according to the fashion among the wealthy classes; the excitement caused by his death and resurrection; the perfumes of great price lavished by Mary (John xii. 3). Another reading found in the Alexandrian Manuscript seems even to indicate that the two sisters kept a numerous train: τὰς περὶ Μάρταν καὶ Μαρίαμ; for this idiom, which in the Greek of the decadence merely signifies "Martha and Mary," is not so used in the New Testament; here, then, it must be taken in its literal sense, and thus denotes the women who surrounded Lazarus' sisters.

[3] Throughout this chapter S. John employs the words οἱ Ἰουδαῖοι to designate the leading Jews, often even members of the Sanhedrin.

sheet drawn over the face of the dead, and a stone[1] forevermore sealed up this grave which the Rabbis called "the Mansion of Eternity."[2]

Thus it seemed that for Lazarus all was finished;[3] but Jesus, Who for two days had rested there without speaking of Bethany, of a sudden said to His disciples: "Let us return into Judea."

"Master," they exclaimed, "it is but a little while since the Jews sought for you that they might stone you, and are you going to put yourself once more into their hands?"

The Lord essayed to calm their fears by declaring that His Mission was like the twelve hours of the day,[4] whose duration no one might shorten by human strength: the Father watched over Him with His Providence; a divine Light guided His footsteps, so that He might neither stumble nor fall, until the hour appointed when the shades of darkness would encompass Him about.[5] Then disclosing the motive of His departure He told them:—

"Our friend Lazarus has fallen asleep, but I am going to awaken him from his slumber."

"Lord," responded the Apostles, "if he sleeps he shall be saved."

They forgot the slumbering from which the Master had aroused the daughter of Jaïrus, and as usual, slow of comprehension, they believed He was speaking of that physical drowsiness which in certain maladies betokens returning health. Then Jesus told them plainly:—

"Lazarus is dead, and I am glad for your sakes that I was not there, in order that you may believe. But let us go to him."

[1] This stone was round; it sufficed to roll it in a lateral direction to close the face of the tomb.

[2] See, as to Jewish funerals, Sepp, *Leben Jesu*, b. v. k. xcvi.

[3] John xi. 7, 8.

[4] The Jews of this period as well as the Greeks had borrowed from the Babylonians the division of the day into twelve hours (Herodotus, ii. 109). The longest days in Palestine are of fourteen hours and twelve minutes, and the shortest of nine hours forty-eight minutes. Hence the duration of each of these twelve hours varied according to the season.

[5] John xi. 9–16.

These words renewed their terrors, — they hesitated to follow Him. Then Thomas spurred their courage with those generous words: —

"Come," he said bravely, "let us go and die with Him."

Starting out immediately,[1] Jesus journeyed across Jordan Valley and reached Bethany on the morrow. He halted at the outskirts of the village, for though the company had dispersed after the funeral repast of the third day there were many friends still lingering beside the two sisters. Jesus knew that these personages were powerful in Jerusalem, bound by many ties to the Sanhedrin and sharing its errors; therefore He desired not to excite their attention, but it was impossible to conceal His presence for any length of time. For, although Mary lingered in the darkened dwelling, overwhelmed with sadness, Martha had resumed her active care of household affairs,[2] and she was speedily made aware of the Master's arrival. Going out to meet Him she said: —

"Lord, if you had been here my brother would not now be dead. But I know that even now God will grant you whatever you will ask of Him."

"Your brother shall rise again," Jesus said to her.

"I know," she responded, "he shall rise again in the Resurrection, in the last day."

Martha little understood the meaning of the Saviour's promise, and only looked upon it as another consoling thought, such as her friends had been repeating during all of these last three days.

The Christ recalled her to a sense of Who He was Who was now speaking to her, with those words which the Church still uses to comfort us in our bereavement.[3]

"I am the Resurrection and the Life. He that believeth in Me, although he be dead he shall live. And he that

[1] John xi. 17–27. Very likely the Saviour started on the third day after the death of Lazarus, as the custom of travelling during the night, in order to avoid the heat, was common in the East.

[2] S. John depicts the two sisters just as they are described in S. Luke: Martha always active and industrious, Mary more given to contemplation.

[3] The Church, as we know, recites this page of the Gospel at Burial Masses.

liveth and believeth in Me shall not die forever. Believest thou this?"

"Yea, Lord," she said, "I believe that Thou art the Christ, the Son of the Living God, Who art come into this world."

It was blind, unquestioning faith, rather than any understanding of the words of Jesus, which moved Martha to this acknowledgment; Mary, the contemplative soul, was better fitted to understand these exalted truths. With this thought uppermost in mind Martha sped homeward to summon her sister.[1] She found her in the great house, still crouched upon the ground, her spirit absorbed in grief. Approaching her as quietly as possible, she whispered: —

"The Master is yonder; He is asking for you."

In a moment Mary had risen and was on her way to Jesus. The Jews who were with her in the house and comforted her, seeing her depart so speedily, followed her, saying: —

"She is going to weep at the tomb."

On leaving the village they descried Jesus with a little knot of disciples still waiting on the same spot where Martha had just met them. At sight of Him Mary fell at His feet, murmuring the same reproachful words which for these last three days the two sisters had kept repeating to each other.

"Lord, if Thou hadst been here my brother had not died!"[2] She could add no more, — her tears spoke and she prayed.

Around her the Jews meanwhile seemed to have forgotten their hatred of the Christ; like Mary, they too were sobbing. So mightily did these tokens of love and sorrow shake the soul of Jesus that His spirit was stirred and troubled within Him.

"Where have you laid him?" He said.

[1] John xi. 28–35.

[2] In the original text the words of Mary are slightly different from those of her sister. Martha says simply: "Οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου." Mary, by putting the pronoun μου at the beginning of the sentence, gives a more touching turn to her words: "Οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός."

"Lord, come and see!"

And Jesus wept.

"See how He loved him," said the Jews.[1] But with some there was a feeling of bitterness mingled with their pity.

"And yet," added the latter, "could he not have hindered Lazarus from dying, — he who was able to open the eyes of a man born blind?"[2]

This reproach Jesus also overheard, and again shuddering beneath the weight of human sorrows, He halted before the tomb. According to the fashion with wealthy Jews, it was in a cavern chiselled out of the rock, and sealed with a stone.

"Take away the stone," He said.

Martha was fain to withstand this order.

"Master, he is already corrupt; it is four days[3] since he died."

Then the Lord replied: "Did I not say to you that if you believe you shall see the glory of God?"

The stone was rolled away from the sepulchre, and the body disclosed. The two sisters with their friends drew closer about the Master, with tear-dimmed glances riveted upon the gloomy cave. Stepping nearer and raising His eyes toward Heaven, Jesus spoke: —

"Father," He began, "I give Thee Thanks that Thou hast heard Me. For Myself, I know that Thou hearest Me always, but for the sake of these people who stand about Me I have spoken thus, in order that they may believe that Thou hast sent Me." Then He cried with a loud voice: "Lazarus, come forth!"

And instantly the dead emerged from the grave with feet and hands wrapped with the winding bands, with his

[1] John xi. 36–44.

[2] The Jews of Jerusalem had only known by hearsay of the resurrections which had taken place in Capharnaum and Naïm: on the contrary, the healing of the man born blind, performed underneath their eyes, was still fresh in their memory.

[3] By this it is not necessary to understand four full days; refer to what we have said above in regard to the sign of Jonas (Vol. II., p. 87, note 5).

face shrouded under the linen kerchiefs, while at the spectacle all stood speechless and white with terror.

"Loose his bands," Jesus said, "and let him go."

The cere-cloth fell from off his features, the winding-sheets slipped from his limbs, and Lazarus stood there in the sight of his bewildered friends.

Saint John, who was a witness of this marvel,[1] adds that very many of the Jews[2] who had come hither to Martha and Mary, having seen this which Jesus did, believed in Him.[3] But some of the company made haste to inform the Sanhedrin. That assembly was struck with the liveliest alarm. The Passover was close at hand; already from every quarter of Judea the people were starting out on their way up to Jerusalem. What did this Nazarene mean by coming up almost to the very gates of the Holy City to work a miracle like this? Was He about to declare Himself king and arouse the Jews against their Roman masters? Fears of this sort reduced them to such a state of perplexity that they forthwith called an assembly of the National Council.

Thanks to the members of the Sanhedrin who were afterwards converted, Saint John was made acquainted with what took place in this gathering.

"What are we doing?" these princes of Jewry asked of

[1] It has seemed astonishing to some students that the three first Evangelists should not have related the story of Lazarus' resurrection: this omission is in entire conformity with the plan of the synoptic writers, who pass over in silence everything which Jesus did for Judea, and confine themselves to relating His Ministry in Galilee and over across the Jordan. Moreover, the miracle at Bethany, which produced such a lively impression upon the Jews of Jerusalem, had nothing so very extraordinary about it for the Galilean Apostles, who now for three years had been witnesses of similar prodigies. They are left out along with all the other striking actions performed in Jerusalem, the expulsion of the market-men, the healing of the paralytic at Bethesda, and the cure of the man born blind.

[2] S. John does not say, πολλοὶ τῶν ἐλθόντων, "many of those who came," but πολλοὶ . . . οἱ ἐλθόντες, "those who had come in great numbers believed in Jesus, and of the latter some, τινὲς δέ, went to find the Pharisees." All through S. John's Gospel, when the particle οὖν stands in opposition to δέ, it foretokens some manifestation of the Glory of the Christ, and δέ some hostile intervention. In the present case, πολλοὶ οὖν . . . τινὲς δέ evidently are to be taken in this sense.

[3] John xi. 45, 46.

one another.[1] "This man is working many miracles. If we let him go on acting thus, all will believe in him, and the Romans will come and destroy our City and our Nation."[2]

Their annoyance and anxiety were extreme, and the various counsels contradictory and confusing; at this juncture Joseph Caïphas arose. As High-Priest for that year, his dignity, however degraded by Roman corruption, still gave great weight to his words.

"You neither understand anything of all this," he began, "nor do you consider that it is far better that one man should die for the people, and that the whole nation perish not."

Caïphas disclosed his whole character in this saying, wherein his pride, his contempt for justice, his unscrupulous cruelty are openly unmasked. But he was also (though without knowing it) making himself the Mouthpiece of God, — for the gift of Prophecy was in some sort a prerogative of the Pontificate;[3] and Jehovah, Who for long ages had been wont to speak by the Urim and the Tummim[4] of the High-Priest, once again upon this day set His Oracle on the lips of a descendant of Aaron. This is John's testimony: —

[1] John xi. 47–53.

[2] Ἡμῶν καὶ τὸν τόπον cannot here refer to the Temple, which is always called the Holy Place, the Place of the Lord, and not the place of the Jews. This expression is only used as meaning "the city where we dwell, our native place, Jerusalem."

[3] Josephus, *Bellum Judaïcum*, iii. 8, 3. Philo, *De Creatione principum*, 8.

[4] M. Ancessi, basing his theory upon the meaning of the words "Urim" and "Tummim" in the Egyptian language, has proposed an ingenious explication of this manner of divination: "If we may put any trust in the etymology of these words, in Urim we should have the lights, and in Tummim the shadows, which undoubtedly flashed across the face of the pectoral, when, standing opposite the Seven-branched Candlestick, its bright rays glanced athwart the characters engraved upon the pectoral. According to the angle of incidence made by this cluster of lights, some of these letters would then be illuminated in the phosphorescent and mobile colors from the rubies, the topaz, the amethysts, and the garnets, while others of course remained in shadow or partially obscured. The High-Priests connected and grouped together these luminous signs, in accordance with a system whose secret remains one of the mysteries of the tabernacle. This key alone could offer an interpretation of the Will of Jehovah" (*L'Église et Moïse*, p. 73).

"Caïphas said this, not of himself; but being Pontiff for this year, he prophesied that Jesus should die for His Nation, and not only for His Nation, but furthermore that He might gather together in one God's children who are scattered abroad."

It would appear that the High-Priest's advice did not excite the slightest opposition. The greater number of Councillors were Sadducees; doubt and scepticism had frozen their hearts and poisoned every upright and honest tendency of their minds; they immediately seized this politic recommendation and resolved to adopt it, by compassing the death of Jesus.

If we are to believe the traditions, this decision was arrived at, not in Jerusalem, but upon a certain highland in the suburbs which still bears the name of "Evil Council." There Caïphas possessed a country-house, and his purpose in assembling the Sanhedrin in this retired spot, was to preserve secrecy in regard to the sentence found against the Nazarene. But Jesus counted several friends in the supreme council; though Nicodemus and Joseph of Arimathea had not the courage openly to undertake His defence, they at least were not implicated in the conspiracy,[1] and probably it was upon receiving their warning that the Saviour decided to quit Jerusalem.

Accompanied by a chosen band of followers, He set out for the tract of country which stretches between Bethel and the Jordan, and withdrew until well-nigh within the borders of Samaria, to a town called Ephrem.[2] There He consecrated the last weeks of His life to intimate converse with His disciples; and the secret of His retreat was not

[1] Luke xxiii. 51.

[2] John xi. 54. Ephrem seems to have been quite an important village: *κώμη μεγίστη* (Eusebius), villa prægrandis (S. Jerome). Although the situation of this town is doubtful, it is probably to be identified with the ancient city of Ophrah (Jos. xviii. 23; 1 Kings xiii. 17), that is, must be located a little to the east, and at a short distance from Bethel. According to Robinson, Et-Taiyibeh marks its site (*Biblical Researches*, i. pp. 444–447). This modern village lies in a wild region on the top of a hill, whence the wide prospect embraces Perea, Jordan Valley, and the Dead Sea. It is about seven hours' journey from Jerusalem, a distance which is quite in accordance with what S. Jerome gives in his *Onomasticon*.

betrayed, for when, a little later, the Sanhedrin synod ordained that anyone who knew where He was should deliver Him up to them, no one disclosed His habitation.[1] We do not know why the princes of Jewry precipitated their first resolution, and decided to lay hands upon the Christ at once. Did they wish to have Him safely chained in their dungeons, so that they might examine His case at leisure, question Him and confront Him with their witnesses? Did they meditate making away with Him secretly? Whatever design they may have had in mind, it was certainly one intended to effect the destruction of the Saviour, and very soon they would find nothing in the way of their desires, — for Jesus was about to emerge from His last place of refuge and of His own will deliver Himself into their hands.

[1] John xi. 56.

CHAPTER XI.

JESUS' LAST JOURNEY TO JERUSALEM.

I. The Ten Lepers. — The Coming of the Son of Man. — The Judge and the Widow. — The Pharisee and the Publican.

Luke xvii. 11–37; xviii. 1–14; Matt. xix. 1–2; Mark x. 1.

However much of ungratefulness the land of Israel had shown Him, Jesus dearly loved His native country, as the mother loves the child of her sorrows, and He would not die without revisiting the places whither He had once carried the Good News of salvation. So a few weeks before the Paschal-tide, He left Ephrem, wending His way northward, travelled across Samaria and Galilee,[1] and when upon their frontiers wrought one of His last miracles.

On the outskirts of a little hamlet,[2] shrill cries reached His ears: they came from a group of ten lepers who lived

[1] Modern geographers, by locating the village of Ephrem at Et-Taiyibeh, on the frontier of Samaria, have happily elucidated that difficult passage in S. Luke: "It came to pass, as they were on the way to Jerusalem, that He was passing through the midst of Samaria and Galilee" (Luke xvii. 11). Wieseler (*Chronologische Synopse*, p. 322) reasonably concludes from this, that the Lord did not go up immediately toward the Holy City, but ascended as far as Galilee, and thence, according to the testimony of S. Matthew (xix. 1), and S. Mark (x. 1), He passed over Jordan into the region which these two Evangelists describe quite exactly by these words: τὰ ὅρια τῆς Ἰουδαίας, "the frontiers of Judea;" in fact, at that time, this province comprised a certain part of the lands lying to the east of the Jordan. The Lord did not penetrate into the interior of Perea, but kept along the river banks: οὐκ ἐπὶ τὰ μέσα, ἀλλ' οἱονεὶ τὰ ἄκρα (Origen).

[2] Luke xvii. 12–19.

together near this spot. They durst not approach closer, for any contact with them, even their passing breath, was a contamination, yet so soon as they recognized the Saviour, they lifted up their voice crying all together: —

"Jesus! Master! have pity upon us!"

The Lord granted their hearts' desire: —

"Go," said He, "show yourselves to the priests."[1]

They obeyed instantly, and even as they were on their way to those who could rightfully certify to their cure, they felt a purer life-blood surging up within their veins, the hideous pallor was fast yielding to the swift pulse of health; their malady had disappeared!

But what was it happened by the roadside, and what was the reason they showed such coldness of heart? was it their own evil natures or some fear of the Jews, or was it the prompting of some foes of Jesus, which held them back from Him? We do not know; all that the Gospel tells us is that of the ten lepers only one retraced his steps, with a loud voice glorifying God the while, and that this one was a Samaritan. A denizen of that border-land of Judea, He had found no difficulty in gaining admittance among these lepers of Israel; the wretched disease which was the common fate of such outcasts always levelled any barriers of rank between fellow-sufferers; but once the affliction was lifted away the barriers arose of themselves. So the nine Jews had left the Samaritan to throw himself alone at the feet of Jesus. Well accustomed as the Saviour was to all manner of ingratitude, this last token of heartlessness dismayed Him.

"Were not the ten cleansed," He said; "where then are the nine others? There was none found who returned to give glory to God, save this stranger!"

Only in this last-named soul could Jesus complete the

[1] "When the ten lepers, one of whom was a Samaritan, presented themselves before Jesus, in the hope of being cleansed, the Lord despatched all alike, the Samaritans as well as the others, to the Priests, the successors of Aaron, as to the source of religion and the sacraments, 'matricem religionis et fontem salutis,' to quote the words of Tertullian (*Adversus Marcionem*, iv. 35)." (Bossuet, 1re *Instruction pastorale sur les promesses de l'Église*, 17.)

work of grace; already He had touched the Samaritan's heart. He now made him one of His disciples.

"Arise," He said to him, "and go your way: your faith has saved you."

The healing of the lepers attracted the attention of the Galilean Pharisees,[1] which for some months had been diverted from the Christ. The youthful Teacher reappeared before them with all His wonted marks of power, mighty in deed and in word, as of old, continuing always to publish the approach of God's Kingdom, although without any token of preparations for the establishment of a terrestrial empire,—with no signs of royal pomp or splendid victories; meek, gentle, terrible only to the devils, He everywhere yielded to the violence of man, was hunted from town to town, from one land to another. What then was there to hope from a Messiah who was like to be destroyed after this fashion, along with His fruitless promises? Were the preparations for His much-talked-of Coming to be never-ending? Wearied with this prolonged course of deception, as they construed it, the Pharisees approached Him.

"When," they inquired contemptuously, "will the 'Kingdom of God' come?"

The Lord replied that it was needless for them to stand at gaze, waiting for some new marvel to burst upon their ecstatic vision and overcome them "by outward shows."[2] His Realm was not like those of earth, which are established at the expense of wars and wondrous feats of strength. No glittering court is arrayed around the new King, no wondering throngs, attracted by His gorgeous state, gather about Him shouting "Lo; here He is! Yonder He stands!"[3]

"The Kingdom of God," Jesus said, "is within you,"—plainly visible to the pure of heart, unseen by the eyes of

[1] The Pharisees of Galilee never conceived any such violent hatred for Jesus as did those of Judea. They abandoned him, when misled by the Sanhedrin's emissaries, but without trying to injure Him.

[2] Μετὰ παρατηρήσεως (Luke xvii. 20). "Ita ut oculis observari possit" (Wahl, *Clavis Novi Testamenti*).

[3] Luke xvii. 21.

flesh; a heavenly empire, which, for nineteen centuries, has never yet appeared outside the holy sanctuary of the soul, and until to-day is still denied by the very men who daily see millions of subjects bowing beneath the invisible sceptre of the Christ![1]

So for the Pharisees, who were strangers to the Kingdom of God, this response was sufficient; but it was not enough for the disciples, who were its true children. The Master warned them that they were to be persecuted and, as it would seem, abandoned by God; "that they should greatly desire to behold again one of those days" which they had spent in blessed companionship with the Son of Man, but that they should see the like never again.[2] Then would it behove them to remain steadfast and turn a deaf ear to the blandishments of deceivers, who would cry, "Lo, here He is! See! He is there!"[3] Vain and empty clamor! A bootless quest! Jesus shall no more return, until time is at an end, and then with such flashing and crashing of thunderbolts that the deaf and the blind shall wot thereof.[4] This last coming shall be "swift as the lightning," wild and furious "as those great floods which swallowed up Noë's fellow-countrymen," terrible "as the showers of fire, in which Sodom was engulfed."[5] Woe to the man who, in that dread day, finds himself unable to disentangle his heart from the burning wreck of the world, and refuses to turn his back upon it, "like Lot's wife" longing to cast one

[1] "It would not have been right had He appeared after a manner manifestly divine and absolutely capable of convincing all men; but neither would it have been right had He come after a manner so hidden that He could not be recognized by those who sincerely sought Him. Unto all such He wished to make Himself perfectly known, and so, desiring to appear openly to those who sought Him with all their hearts, and to remain hidden from those who fled from Him with all their hearts, He so far tempers this knowledge of Himself, in order to give visible tokens of Himself to those who seek Him, and only obscure signs to those who seek Him not. There was enough of light for such as only desired to see more clearly, and enough obscurity for such as were of the contrary disposition" (Pascal, *Pensées*, art. xx.).

[2] Luke xvii. 22.

[3] Luke xvii. 23.

[4] Luke xvii. 24.

[5] Luke xvii. 26–29.

more glance on the habitations of evil! That shall be a season of sickening surprises, heartrending separations, the night of Eternity, whenas "there shall be two together in the same bed, the one shall be taken, the other left."[1]

Every line in this Prophecy applied in like manner to the judgment which each man must undergo, to the approaching destruction of Jerusalem, and to the last High Court which shall doom or deliver the world. At these three awful epochs Jesus declared that God's justice would be equally sudden and unlooked for. But this lofty plane of thought was far above the comprehension of His Apostles; with their minds filled with the imagery of Joel,[2] they believed they were already nigh upon the day foretold by the Prophet: "Day of clouds and tempests . . . when the sun shall change into thick darkness, the moon to blood, the earth shall be covered with flame and whirlwinds of smoke." Already their eyes were looking for the Valley of Josaphat, "the Valley of Slaughter, whither, with a roaring out of Sion, Jehovah shall gather all the peoples of the earth."[3]

"Where, Lord?" they cried.[4]

"Where the carcass is, there will the eagles be gathered together," was Jesus' answer.

Thus the Divine Justice knows neither time nor place, but strikes down sin wheresoever it befouls the earth. In that hour, when the measure of the world's wickedness shall be filled to overflowing and naught but the senseless corse of iniquity remains, then the avenging eagles of Divine Justice shall sweep down upon their prey. They shall be gathered together,[5] in the words of the Seer of Patmos,[6] "unto the great Supper of God, that they may eat the flesh of kings, the flesh of chieftains in battle, the

[1] Luke xvii. 32–35.
[2] Joel ii. 2, 30, 31.
[3] Joel iii. 14–16, 2.
[4] Luke xvii. 36, 37.
[5] In northern regions we rarely see eagles and vultures assembling like this, in immense flocks, but there is no commoner sight in Judea. While crossing the plain of Esdralon, we have seen a cloud of these birds swoop down upon the heights, where Jesreël once stood, to devour some animals which had died of the pest, and been abandoned in this lonely spot.
[6] Apoc. xix. 17, 18, 21.

flesh of mighty men, the flesh of horses and their riders, the flesh of all men, free men and slaves, the little and the great . . . and all the birds were gorged with their flesh."[1]

This Vision of Judgment froze the disciples' hearts with fear. To reassure them the Master forewarned them that they need not be overtaken by surprise, if they would but look steadfastly Heavenwards; and so, by means of two Parables, He taught them more in regard to Prayer.

The first showed them what is the power of perseverance,[2] and that they must "pray always without ever being wearied."

An unrighteous and prevaricating judge for a long time refuses to hear the case of a poor widow; at last he consents, worn out by her ceaseless complaints.[3]

"Even though I have no fear of God," he says, "and care nothing for man, yet because this widow is burdensome to me, I will grant her justice, lest she finally overpower me."[4]

[1] This mysterious saying: "Where the body shall be, there will the eagles flock together," has been variously interpreted. Some regard the carcass as signifying Jerusalem; the eagles as symbolizing the Roman legions which were to lay it waste. For others the body is Jesus in the Eucharist, and the eagles those holy souls which are nourished thereby. "Blessed," cries Bossuet, "are those who shall behold this Body which death hath consecrated unto our salvation! Blessed are the eagles which fly unto Him and are fulfilled of Him. May we be such eagles, . . . making our prey of that Body which death hath already made ours. In the Holy Eucharist we have that same Body, long since dead for our sake, now living, though still with the signs of death: come, let us partake thereof, receiving its whole substance, drawing all sweetness therefrom" (*Méditations*, DERNIÈRE SEMAINE, lxxxiv.). However sublime this interpretation may seem, we shrink from believing that Jesus could compare Himself to a tainted carcass, and the passage of the Apocalypse quoted in the text appears to us to give the true meaning of the Master's words.

[2] Luke xviii. 1–8.

[3] This importunity which makes most for the ultimate success of prayer, is found again in the saying concerning the friend rapping at his neighbor's door (Luke xi. 5): "Knock on, fail not to knock even unto making yourself burdensome, were that possible. There is a manner of compelling God's favor, thereby wresting from Him His grace: and this way is to ask without ceasing" (Bossuet, *Méditations sur l'Évangile:* SERMON SUR LA MONTAGNE, xl^e^ jour.).

[4] Ὑπωπιάζῃ (from ὑπώπιον, that part of the face which is below the eyes), properly means to strike one in the face. while in a figurative sense it

"You hear," added the Lord, "what the unrighteous judge says. And will not God grant justice to His elect, who cry to Him night and day, and will He impose a long delay upon them?[1] No, I say unto you, He will grant them justice right speedily."

The theme of the second Parable was the humility with which it befits us to pray.[2] The Master could not note the ignorance and the carnal cravings of His disciples without sorrowing over them.

"Think you," He exclaimed, "that the Son of Man when He returns, shall still find faith on earth?"

Indeed, at this very time when He was fashioning their hearts for prayer, there was nothing but rivalry and dissension in the souls of His followers: each one boasting of his own merits, proud of his own outward semblance of piety; while in their presumption some went so far as even to despise their fellow-men. To these self-conceited spirits, Jesus told a story of two men who went up to the Temple to pray, one a Pharisee, the other a publican. In the presence of the Lord, the Pharisee displays all the arrogance of his sect; with his head thrown back proudly, his countenance all complacent and self-satisfied,[3] he stands there, not so much to pray as to sing his own praises: —

"My God," he says, "I give Thee thanks for that I am not like unto the rest of men, who are violent, unjust, un-

means to mortify one; analogous to the Latin "obtundere." Meyer understands it literally, of an irritated woman, who in the end actually strikes her judge.

[1] Καὶ μακροθυμεῖ ἐπ' αὐτοῖς. Slow as He may seem in avenging His elect, God does not forget them, and fails not to come to their aid: "Quod tibi videtur longum, breve est: omnia ista cito transeunt. Quid est longa vita hominis ad æternitatem Dei? Vis esse longanimis? Vide æternitatem Dei . . . Quid tu tædium pateris et facis? Æternus est, tardat: junge cor tuum æternitati Dei et cum illo æternus eris" (S. Augustine, *in Psalm* xci. 6).

[2] Luke xviii. 9–14.

[3] According to Jewish usage, the Pharisee and the publican both prayed standing; yet while the former's attitude is studied and affected, that of the latter is humble and devoid of pretension: "A longe dicitur stetisse, et oculis in terram flexis, quod curvaturam ejus significat, ut ex opositione intelligamus significatum istum (Pharisæum) stetisse juxta altare, et stetisse non solum corpore erecto, sed et animo" (Jansenius of Ghent, *Concordia Evangelica*, cap. xcix.).

clean; as also is yonder publican. I fast twice a week; I pay tithes upon all that I possess."[1]

Afar off from the altar, before which the Pharisee had planted himself, the publican stood, not daring so much as to lift up his eyes unto Heaven; with head bowed down he smites his breast, repeating in low voice:—

"O God! have pity upon me who am a sinner!"

And Jesus added: "I tell you this man went down to his house justified, and not the other, for he who exalts himself shall be humbled, and he who humbles himself shall be exalted."

II. Divorce. — Jesus with the Children. — The Rich Young Man. — The Workmen in the Vineyard.

Mark x. 2–31; Matt. xix. 3–30; xx. 1–16; Luke xviii. 15–30.

This lesson was the last which Galilee was to hear from the Great Teacher. Bidding His native land a last farewell, Jesus crossed Jordan and descended the eastern bank of the stream. Soon Pharisees of Perea crowded around Him again;[2] they no longer came to listen, but to tempt the Master.[3]

"Is it allowable," they began, "to leave the wife for any reason, whatever it may be?"[4]

A weighty question this, and one just now engrossing the attention of Jewish doctors, as it turned upon that

[1] Every Israelite must pay — so reads the Law — a tithe upon his herds and his harvests (Num. xviii. 21). The Pharisees pushed their ostentatious piety so far as to pay tithes on the meanest herbs (see above, vol. ii. p. 90).

[2] Though the discourses which precede this ought, according to all appearances, to be referred to the time indicated by S. Luke, — that is when Jesus was crossing Samaria and Galilee (Luke xvii. 11), yet this is not the case with the facts which follow; for SS. Matthew and Mark relate that Jesus had passed over the Jordan when the Pharisees cross-questioned Him on the subject of divorce (Matt. xix. 1; Mark x. 1).

[3] Matt. xix. 3–6.

[4] The Pharisees are citing the very language of the interpretation which Hillel gave to that difficult passage of Deuteronomy: עַל כָּל דָּבָר: *κατὰ πᾶσαν αἰτίαν* (See Buxtorf, *Synagoga Judaïca*, 29).

obscure text in Deuteronomy:[1] "When the man who has married a wife, conceives a loathing of the woman, because he has found some stain upon her, he shall give her a writing of divorce, and having put it within the woman's hands, he shall send her out of his house."

What were they to understand by that word *stain*? Did any corporal infirmity, or the least lightness of conduct[2] deserve this epithet? In a word, was any slight pretext sufficient to break all conjugal ties? Hillel and his school championed this opinion. Of rigider views the disciples of Shammaï only conceded that divorce was lawful in cases showing scandalous disorders. But their austere principles were little relished by the many; great men of the people, Levites, Doctors of the Law, and generally speaking, all private individuals treated the marriage-bond with a liberty which was not far from license; divorce had simply replaced polygamy, and though the Israelite no longer maintained a number of wives under the same roof, he managed to pass from one to another, according to the promptings of his fancy. Doubtless Judea never knew the excesses of the Pagan world; here the women did not, as in Rome, reckon the years of their life by the number of their husbands,[3] but, whatever restraint the laws of Moses still imposed upon them, they had become powerless to check this increasing profligacy in the conduct of life.

So, then, for Jesus to take any part in this controversy by answering the Pharisees' question would be to strike full at the worst passions of those about Him; at the same time it would be a blow direct at the tetrarch whose territory they were crossing, thus branding his union as incestuous adultery. For just such daring frankness as this John Baptist had forfeited his head. But no such fears could gain access to the soul of Jesus; alike indifferent to the hatred of the populace and to Herod's anger, His only care was to uplift their hearts to thoughts of less carnal things.

[1] Deut, xxiv. 1.

[2] If a woman went out into the street with uncovered head, or chatted with young men, this was ample cause, in the judgment of certain Rabbis, for the husband to seek a divorce from her (*Ketoubot*, vii. 6).

[3] Seneca, *De Beneficiis*, iii. 16.

And therefore He disdained to pronounce between Hillel and Shammaï, content to remind them that the union of man and wife must remain an eternal bond between them. God Himself, on the first day of the world, had established this order, commanding the man to leave his father and his mother[1] and give himself altogether to her, thereafter being but one with his espoused. It was in token of this fruitful unity that He had created male and female, and taken Eve from the side of sleeping Adam.

"Even so," the Lord concluded, "they are no more twain,[2] but the one same flesh. Then let not man put asunder what God hath joined together."

The Pharisees comprehended that Jesus had avoided their pitfall by uttering these words, but they were anxious to involve Him in direct contradiction with the Law.

"But why, then," they objected,[3] "did Moses command us to give the woman a Bill of Divorce, and so leave her?"

They indeed had transformed the toleration of an act into a positive precept. To lay bare their trickery, Jesus needed only to explain what was the true spirit animating the Law.

"It was because of the hardness of your hearts," He replied calmly, "that Moses permitted you to leave your wives, but at the beginning it was not thus." Whereupon He added those words which have dowered the marriage state with its final perfection: "I say unto you, every man that leaves his wife, except it be for adultery, and marries another, commits adultery; and he who marries the wife that is thus put away commits adultery."[4]

[1] Jesus attributes to Jehovah the words pronounced by Adam, because the latter was here the organ of the Lord: "Deus utique per hominem dixit quod homo prophetando prædixit" (S. Augustine, *De Nuptiis*, ii. 4).

[2] Gen. iii. 24. The words οἱ δύω are found in the Septuagint, the Vulgate, and the Samaritan Pentateuch, but not in the Hebrew.

[3] Matt. xix. 7–9; Mark x. 4–9.

[4] Here Jesus repeats what He had said upon the Mount of Beatitudes: on both these occasions, while permitting His disciples to leave the adulterous wife, He expressly declares that this separation does not sever the

His enemies realized that the Christ had vanquished them; they durst not so much as contend that this teaching was an open affront to Herod, as well as a drastic measure of reform for all Israel. Discomfited and abashed, they were obliged to let Him withdraw into His dwelling-place unmolested.[1]

Hardly were they within doors when the disciples began to question in their turn.

"If the case stands thus between husband and wife," they said, "it were better by far not to marry."[2]

No more telling testimony could be found as to the depth of degradation to which public morals had descended than these words. So, even the Apostles looked upon the notion of marital fidelity as an intolerable idea; the sadness and the reproach of a single life seemed slight and insignificant compared to the irksomeness of such an unbearable yoke.

Far from abating His law by one whit, the Master responded that it was only the first step in the way of Chastity now set before the feet of His faithful followers; for very soon a heavenly grace would impel His chosen souls to loftier heights, and so bear them beyond the reach of earthly loves and desires. To make known this mystery of the stainless soul to these rough fishermen of Galilee would seem a hopeless task; but notwithstanding, Jesus essayed to raise their minds to that supreme standpoint.

In uttering their cry of discouragement, they had unwittingly spoken truth:—

"It were better not to marry!"

"All men," added the Lord, "comprehend not this saying, but only those to whom it is given."

And to mark the road to this knowledge, He spoke of the eunuchs in the courts of Eastern monarchs. It must needs be some inherited misfortune, or perhaps their master's cruelty, which had put them beyond the reach of car-

marriage bond, for He adds directly: "And he who weddeth the woman thus put away, committeth adultery."

[1] Mark x. 10.

[2] Matt. xix. 10–12.

nal delights; yet how much mightier and more efficacious is the Christian's holiness, which, by spiritual strength, suffices to transform the eunuch of the Heavenly Courts into a man who, while tarrying in these our fleshly habitations, is no longer of the flesh,[1] but partakes rather of the Angel than of man. Still, as yet Jesus could not do more than barely lift the veil which concealed this austere continency from the ancient world, and that but for an instant.

"Whosoever is able to understand, let him understand!" He said to His disciples.

But there were few among them so freed from the slavery of the senses as to be able to glimpse the loveliness of a virgin soul. It would be necessary for the Holy Spirit to descend upon them ere their ears could be opened to that hymning of Virgins to which John hearkened in the celestial Vision, — "harmonious as the quiring of many harps, a song which none can either learn or understand, save only they that follow the Lamb whithersoever He goeth."[2]

Even as He was speaking, the Saviour noted the entrance of a little group of mothers who had brought with them their little ones.[3] Learning that the Master was about to depart from their neighborhood they were eager to have Him lay His hands upon the children's heads and breathe a prayer over them. Indeed it was then a hallowed usage among pious folk to beg a blessing for their babies at the hands of Doctors whom they revered;[4] and Jesus all the more willingly sanctioned the old custom because the sweet purity of babyhood always refreshed and gladdened His heart. But the Apostles only regarded these newcomers as troublesome intruders, and "they rebuffed them with harsh words;" and thereat Jesus was much displeased with them, saying: —

[1] "Habent aliquid jam non carnis in carne" (S. Augustine, *De Sancta Virginitate*, xii.).

[2] Apoc. xiv. 2–4.

[3] Luke xviii. 15–17; Mark x. 13–16; Matt. xix. 13–15. The terms used by the Evangelists: *προσέφερον*, *παιδία*, *βρέφη*, indicate that they were all very young children.

[4] *Masseceth Sopherim*, xviii. 5; *Sohar*, 3, etc.

"Suffer these little children and forbid them not to come unto Me, for God's Kingdom is for such as are like unto them." And immediately, calling them about Him, He took them into His arms, laid His hands upon them, and blessed them.[1]

The disciples stood gazing at this scene, amazed at seeing Him display such tender familiarity with children; they did not know, as yet, that it belonged to Jesus to quicken these feeble bodies with an invisible life, and make them heirs of a heavenly glory, by the gift of Baptism. Already He had proclaimed their prerogatives more than once, and again on this day He declared the same truth once more, for, before bidding them farewell, He held these little ones up as the model for His disciples.

"In very truth, I say unto you," these were His words, "whoever shall not receive the Kingdom of God as a little child, shall not enter therein."

Almost immediately Jesus came forth from the dwelling in which He had been giving them these lovely lessons of life and proceeded along the road. At once a young man came running after Him.[2]

According to Saint Luke's account[3] he was a personage of distinction in those parts, a youth of great and noble heart, that could not be satisfied with the righteousness of the Law, but hungered and thirsted for purer and higher truths. All that he had heard about Jesus made him hope that the Master would soon reveal the mysteries which still overshadowed the ancient Scriptures; and he made haste to kneel before Him, asking: —

"Good Master, what shall I do that I may have eternal life?"

Jesus did not accept this praise.

[1] Κατευλόγει, "Idem quod εὐλογέω, sed fortius: Valde alicui bona apprecor" (Wahl, *Clavis Novi Testamenti*).

[2] The expressions whereby SS. Mark and Matthew connect this incident with the blessing of the babies show that the young man must have hurried up just as Jesus was leaving the house: Καὶ ἐκπορευμένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν εἷς . . . (Mark x. 17). — Καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν. Καὶ ἰδοὺ εἷς προσελθών . . . (Matt. xix. 15, 16).

[3] Luke xviii. 18–23.

"Why do you call Me good?" He said; "why do you question Me concerning that which is good?[1] There is none good save God alone."

His answer plainly implies that this young nobleman sought in Jesus only a man like himself, and it was meant to teach him that, as mercy and goodness are in the gift of the Divine Being, he must not seek them of any of His creatures, — who obtain them by grace, — but from God Himself, in Whom they abide in their fulness. But nevertheless, added the Lord, "if you would enter into life, keep the commandments."

"Which commandments?" ejaculated the young man in amazement; for he had looked for some new light, and could not believe that the Master would simply refer him to the Precepts of the Law.

To make him understand that God esteems humble faith as of higher worth than splendid achievements, Jesus merely quoted from the Mosaic ordinances those duties which govern the every-day life of men: —

"Thou shalt not be an adulterer; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not defraud any one; honor thy father and thy mother, and love thy neighbor as thyself."[2]

"Master," replied the young man in his bewilderment, "I have observed all this from my youth; what lack I yet?"[3]

Jesus, looking long upon him, loved him, for He saw the lad was of a true and upright heart, sincere and earnest in the pursuit of righteousness:[4] rising above the beaten roads which all must run, He pointed out the narrow track, which leads the Saints up to the far heights of perfection.

[1] Matt. xix. 17; Mark x. 18. The Codex Ephræmi and many versions have, in S. Matthew, the same question which we find in the other two Synoptic writers: "Why do you call Me good?" But the testimony of the Vulgate, the Syriac of Cureton, the Manuscripts of Sinaï and the Vatican, with Beza's Codex, is enough to warrant us in believing that, beside His first query, Jesus added the words which follow: "Why do you question Me as to what is good?"

[2] Mark x. 19.

[3] Matt. xix. 20.

[4] Mark x. 21.

"One thing is lacking yet," He said; "go, sell all that you have, and give it to the poor. You shall have a treasure in Heaven; then come and follow me."[1]

It was too much; the young Jew's courage failed him; a great sadness[2] fell upon his soul. Grief-struck and with a sombre[3] countenance, "he went away, for he had great possessions."

Jesus followed him with His eyes,[4] thinking on all the souls that would be ruined by riches, and looking about Him at His disciples,—

"How difficult it is," He said to them, "for the rich[5] to enter into God's Kingdom!"

It was not the first time the Master had expressed Himself thus before them, but their ears, as well as their hearts, were closed to the truths which offended and shocked them; and they were as much astonished now at this saying as though it were some new thing.

Jesus gave no signs of irritation; yet, without abating one whit of its former severity, He repeated what He had often said, but in the most touching manner; no mother ever displayed greater tenderness in pressing to her baby's lips the bitter drink which will save its life.

"My dearly beloved sons," came the answer, "ah! how hard it is for those that trust in riches to enter into the Kingdom of God! It is easier for a camel to pass through the eye of a needle,[6] than for a rich man to enter into God's Kingdom."

[1] Luke xviii. 22. The Alexandrian Manuscript and several versions add to the words "Follow Me" these also: "bearing the cross," *ἆρας τὸν σταυρόν*. This addition is not to be found either in the Vulgate or in most of the Manuscripts; hence we believe it ought to be rejected.

[2] *Περίλυπος* (Luke xviii. 23).

[3] *Στυγνάσας* (Mark x. 22).

[4] Luke xviii. 24.

[5] Mark x. 23–27.

[6] This was a proverbial figure of speech in familiar use with the Hebrews to designate anything impossible or difficult of accomplishment (see Lightfoot, *Horæ Hebraïcæ*, in loco). It is not necessary therefore, upon the evidence of some unimportant manuscripts, to change *κάμηλον*, a camel, into *κάμιλον*, a cable; or to suppose that in Jerusalem there was a gate reserved for foot-passengers, which, as it was too low for the camels to enter, gave rise to this hyperbolical comparison.

Thus the sentence was formal and explicit; it condemned all attachment to earthly goods. The Apostles were still more amazed, and, standing there, they began to say to one another, —

"But, then, who can be saved?"

Looking at them still, Jesus replied in the same gentle accents: —

"With men this is impossible, but not with God, for with God all things are possible."

Peter, as hasty and eager as ever, always the first to regain his courage as he was first to despair, — Peter here broke in upon his Master.[1]

"Lord," said he, "we have left all to follow you, what shall there be for us?"

The Saviour's response was a succession of promises: for the Apostles, there were set twelve Thrones whence they should judge the tribes of Israel in the day when, with all things born unto the new life,[2] the Son of Man shall take possession of the Throne of His Majesty; and for all His faithful disciples, even from this present time, an hundredfold for everything they shall have left, whether it be home, or brothers, sisters, parents, husband or wife, children or lands;[3] a foretaste of Heaven "even in the midst of persecution, and in the ages to come life everlasting."

So gracious and glorious were those prerogatives that Jesus feared lest His Apostles should be puffed up with pride at the glowing prospect, and imagine that such was their rightful inheritance; for this reason He went on at once to add that they were purely the gifts of grace, and that if the sons of Israel were the first to be called, yet the Gentiles should precede them and share all things with them in that celestial kingdom. The heavenly Father, in that new Realm, is like the lord of a vineyard,[4] who hires

[1] Matt. xix. 27–29. [2] Παλιγγενεσία (Matt. xix. 28).

[3] Mark x. 29, 30. In the earliest ages of Christianity this saying of the Master was accomplished to the letter. The doors of all the faithful were opened to every homeless one; their goods were in common, and the fact that their hearts were so closely united together made the Church but one great family.

[4] Matt. xx. 1–16.

workmen at different hours of the day;[1] when the night comes[2] he is free to reward the last comers with the denarius promised to those who have toiled since daybreak; for that same denarius represents Eternal Life, which is beyond anything man can merit, — a gratuitous recompense, born of God's boundless love.

To the Jews who grudge the Gentiles their portion, to the Pharisees of every age, God will make answer: —

"My friend, I do you no wrong; did you not agree with Me for a denarius? Then take what is yours and go. If notwithstanding I wish to give unto this last as much as to you, is it not lawful for me to do what I will with Mine own, and must your eye be evil,[3] because I am good?"

And Jesus concluded by uttering one of those maxims He so often repeated, which were so heart-rending to the haughty spirit of the Jews: —

"The first shall be last, and the last first."

"Many are called but few chosen!"

[1] The Jews, while they made use of the Chaldean method of calculation, divided the day like the Romans, not only into twelve hours but into four periods, each one comprising three hours. The first period commenced at six in the morning, the πρωΐ of the Parable; the second about nine, περὶ τρίτην; the third at noon, περὶ ἕκτην; the fourth at three in the afternoon, ἐννάτην. The eleventh hour, when the master of the vineyard went out for the last time, answers to about five o'clock in the evening.

[2] According to the law of Moses, the workman's salary must be paid on the same day (Deut. xxiv. 15).

[3] The evil look or evil eye is a figure frequently employed in ancient times to signify envy.

CHAPTER XII.

JERICHO AND BETHANY.

Luke xviii. 31–43; xix. 1–28; Mark x. 32–52; xiv. 3–9; Matt. xx. 17–34; xxvi. 6–13; John xii. 1–11.

PREACHING and blessing His people Jesus descended the eastern bank of the Jordan. Arrived at the spot where the road veers off Jerusalemward and crosses the stream the disciples saw that He was making as if to take that direction, and they were seized with such trepidation and dismay that for the most part they stood motionless and dumfounded; the Master, however, walked on before them,[1] and the Apostles alone slowly followed, but at a distance, and filled with overwhelming fears.[2]

The Saviour stopped, made a sign to the Twelve to draw nearer, and thereupon announced His Passion[3] for the third time, foretelling clearly (which hitherto He had not done) that He was to hang upon the Cross.

"Look you now, we are going up to Jerusalem," He said, "and soon all things which the Prophets have written concerning the Son of Man shall be accomplished. He shall be delivered unto the Princes of the Priesthood and

[1] Ἦσαν ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς καὶ ἐθαμβοῦντο (Mark x. 32).

[2] Οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο (Mark x. 32). The words οἱ δέ, adopted by Tischendorf, Tregelles, etc., upon the authority of the Sinaïtic and Vatican MSS., and that of Beza's Codex, indicate that only a part of the disciples followed the Lord; and that this most faithful little flock was composed of the Twelve is evident, because Jesus at once summons them: Καὶ παραλαβὼν πάλιν τοὺς δώδεκα (Mark x. 32).

[3] He first predicted it at Cæsarea-Philippi, after the Confession of Peter (Matt. xvi. 21), and the second time after the Transfiguration (Matt. xvii. 21–22).

to the Scribes, and they shall condemn Him to death, and they shall deliver Him to the Gentiles. He shall be mocked and reviled; they shall spit upon His face; after they have scourged Him they shall crucify Him, and the third day He shall rise again."[1]

Jesus could not have described in distincter terms the sufferings by which He must needs establish His Kingdom; but the disciples were so engrossed in their Judaic visions of the Messiah's Advent "that they understood naught of all these things, and this saying," plain and unmistakable as it was, "remained hidden to them."[2] They only concluded that their Master was soon to inaugurate His Reign, and thus they were as much preoccupied as ever with dreams of wondrous wealth, mighty thrones, and earthly greatness.

Certainly nothing could give us a better idea of the heavy bandage which covered their eyes than the step taken just at this juncture by the wife of Zebedee[3] the fisherman.

Her two sons hurried to her side, overflowing with all they had just been hearing from the Lord's lips; they instructed her that there were great things now close at hand, grievous trials, to be followed shortly by a splendid Resurrection and a surpassing glory. Was it not high time to arrange for the foremost places under the Messiah's new reign? Eager and excited as James and John were, they knew with what sternness the Master rebuked anything like selfish ambition; they therefore durst not utter their requests themselves. But their mother Salome, like many other women, had quitted Galilee to be one of His companions and minister to His needs.[4] Her sons believed that her prayer would be all-powerful to reach the heart of Jesus, and so they made her a sharer in their high-soaring hopes.

With the two young men following after she made her

[1] Luke xviii. 31–33; Mark x. 33, 34; Matt. xx. 18, 19.
[2] Luke xviii. 34.
[3] Matt. xx. 20; Mark x. 35–40.
[4] Luke viii. 2.

way to the Lord, knelt down at His feet, and besought Him to grant whatever she might ask of Him.

"What is it you desire?" Jesus responded.

"Only say," proceeded Salome, "that my two sons here may sit, the one on your right hand, the other on your left, in your kingdom."[1]

The Saviour had compassion upon their blindness; to right and to left of Him but a few days later there would be raised two crosses, and upon them two tortured thieves would meet a dreadful death.

"You know not what you ask," He said quietly; then openly alluding to the awful pangs of His Passion and bloody death, "Can you drink the chalice[2] which I must drink," He demanded, "or receive the baptism wherewith I must be baptized?"

James and John fancied that all this merely meant whether they dared to brave some great peril for His sake, and they replied instantly, —

"We can!"

Jesus loved the generous souls of these two "Sons of the Thunder," and later on He would accept their sacrifice; for James did indeed meet a Martyr's death, the first of all the Apostles, and John survived the rest only that he might fulfil a longer space of suffering. But as for the first seats in His Kingdom, the Master declared that He was unable to show partiality in disposing of them, for God alone dispenses the graces whereby the highest merits are attained,[3] and man himself can alone render those graces efficacious by corresponding to the designs of Heaven.

[1] That is, in the two foremost places (3 Kings ii. 19; xxii. 19; Josephus, *Antiquitates*, vi. 11, 9).

[2] Matt. xxvi. 39; Mark xiv. 36; Luke xxii. 42; John xviii. 11. Tertullian had in mind that baptism of which Jesus is speaking here, when he called martyrdom a Baptism, the bath of blood, "lavacrum sanguinis" (*Scorpiace*, 6).

[3] When He reserves the distribution of these honorable places exclusively to His heavenly Father, Jesus is speaking simply as a Man; for as God He was soon to say to His Father: "All that is Thine is Mine, and all that is Mine is Thine" (John xvii. 10); while to His Apostles He says: "I dispose of My Kingdom in your favor, as My Father has disposed of Mine" (Luke xxii. 29).

However secretly the two brothers had preferred their request it reached the ears of the Apostles.[1] All were highly incensed; they had already begun to inveigh against the ambitious pair, each boasting of his own great merits, when Jesus called them to Him. Again He set to work teaching them, as He had done so many times before, that in His holy Realm the highest rank is reserved for the humblest souls; just the opposite of those earthly empires where the great ones of a day seek only to enhance the splendor of their borrowed authority,[2] "he who is first in the Church must be the servant of all, and imitate that Model, which is the Son of Man, Who came, not to be served, but Himself to serve, and to give His life for the redemption of many."[3]

Meantime Jesus and His companions had crossed Jordan-Valley and were approaching Jericho. By this name they designated what was in those days an oasis glittering with the clustered pleasure-houses and gardens of the great, glowing with palm-trees and fields of roses. At either extremity of this rich stretch of country two towns had been built: near the fountain of Eliseus[4] stood the Jericho of ancient days, overthrown by Joshua and reconstructed by Hiel of Bethel;[5] at the southern end was the new city of Jericho, a magnificent pile of edifices erected by Herod and Archelaus.[6]

As the Lord was passing along the highway which connects these two cities He came across a blind man seated by the wayside; it was the son of Timeus (Bar-Timeus),

[1] Mark x. 41–45.

[2] Οἱ δοκοῦντες ἄρχειν, those who fancy they have authority, who arrogate to themselves this title of king, which properly belongs to God alone.

[3] This does not mean that Jesus did not die for all. Ἀντὶ πολλῶν is only used here in opposition to the one life of Jesus, which is sufficient to redeem so many souls.

[4] Παρὰ τὴν παλαιὰν ἀναβλύζουσα πόλιν (Josephus, *Bellum Judaïcum*, iv. 8, 3).

[5] 3 Kings xvi. 34.

[6] "This New Jericho occupied a different site from that of the old town, and was probably built along the borders of Oued el-Kelt, near the spot which is known nowadays by the name of Kharbet-Kakoun" (Guérin, *Description de la Samarie*, t. i. chap. ii. See, too, this learned Geographer's history of Jericho).

who was begging in company with another unfortunate.[1] A great concourse of people had already crowded about Jesus, and were following Him from town to town, meaning to enter Herod's[2] city of Jericho in His train. The blind men listened to the clamor of the multitude; learning that it was Jesus of Nazareth they began to cry out, —

"Jesus, Son of David, have pity upon us!"

Their shrill shouts kept growing more importunate until those who passed before them began to rail at them, bidding them hold their peace. They only cried out the louder, —

"Have pity on us, O Lord, Son of David!"[3]

Touched with compassion Jesus stopped and commanded that they be brought to Him. A number hurried to Bar-Timeus.

"Be of good cheer," they told him; "rise up, He is calling you."

The blind man cast away his long mantle, and guided by those who were nearest him rushed toward where Jesus stood.

[1] Matt. xx. 29–34; Mark x. 46–52; Luke xviii. 35–43. The Synoptic writers, all three of whom recount this incident, offer some notable differences in their narratives: S. Matthew speaks of two blind men; the other Evangelists name but one. S. Matthew says that the miracle took place upon their leaving Jericho; S. Luke tells us it occurred just as Jesus entered the town. It is commonly supposed that they were two distinct cures, — one operated by the Saviour on His entry into the city, and the other upon the morrow, when He departed. But the repetition of the same words in both cases renders this hypothesis hardly tenable. In all likelihood it refers to one and the same event; probably there were two blind men, as S. Matthew relates, and as one of them, named Bar-Timeus, was the better known in Jericho, SS. Mark and Luke have mentioned only him. It is enough to recall, as we have done above, that there were then two distinct towns bearing the name of Jericho, and only separated from each other by a half hour's journey (Guérin, *Samarie*, t. i. p. 37), in order to conclude that the miracle might easily have taken place somewhere between these two cities, while Jesus was leaving the one and about to enter the other.

[2] Zacheus, toward whom the Lord was walking, must have resided in the Jericho of Archelaus, for the Parable of the Mina, which according to all appearances was delivered in the publican's mansion, makes continual allusions to that prince.

[3] Isaiah had foretold that the Messiah, Son of David, would restore sight to the blind (Is. xxxv. 5).

"What would you have Me to do for you?" said the Lord.

"Master," he replied, "that I may see!"

"Go," Jesus said; "your faith has saved you."

In like manner He called the other blind man; laying His hands upon His eyes they were opened; and the two followed on after Him in the midst of a multitude that joined them in shouting glory and praise to God.

There were still some six hours of foot-travel before they could reach Bethany. Jesus resolved to spend the night in Jericho.[1] Along these grand streets, through which resounded the shouts of the throngs proclaiming His glory, many doors would then eagerly have been flung open to welcome Him, but, even to the last day steadfast in His design of seeking out the lost sheep of Israel, He asked the hospitality of a dwelling despised by all the citizens.

At this time there were many publicans residing in Jericho; for this city was the bonding-warehouse of Perea, and the Roman treasury here regulated its tax-levies upon the incoming wealth of the valley, and particularly upon the balm which is so abundant in this country. At the head of the tax-collectors[2] was a personage named Zacheus, hated by the populace because of the great fortune he had accumulated in the exercise of his office, and especially because, though by birth a Jew, he lent his aid to their foreign masters. Notwithstanding, he was a generous and upright man, much nearer the Kingdom of Heaven than his enemies.

As it happened, on this day all his efforts to get sight of Jesus were unavailing, for the crowd kept thrusting him aside contemptuously, and his short stature did not allow his seeing very far. At last he resolved to run on

[1] Luke xix. 1–10.

[2] The title ἀρχιτελώνης does not necessarily suppose that Zacheus was of the number of those rich financiers who farmed the revenues of the Roman Republic. Some few Jews, it is true, obtained this privilege (Josephus, *Bellum Judaïcum*, ii. 14, 9), but there is nothing to indicate that Zacheus was raised to such a dignity as this; probably he was but the head of the tax-gatherers stationed at Jericho.

ahead and climb into an Egyptian fig-tree[1] which overshadowed the road. The Saviour would surely pass by this spot, and so Zacheus would at last get sight of Him Who was known as "The Friend of the Publicans." His good fortune exceeded his brightest hopes; for he beheld the Master, as He trod the dusty highway, halt, raise His eyes, and, meeting his longing look, heard Him call him by name.

"Zacheus, make haste and come down, for to-day I must lodge in your house."

The publican instantly obeyed, and overwhelmed with gladness conducted the Christ to his residence.

The Jews followed after with murmurs of disapproval.

"He is going to lodge in the house of a sinner!" they said, and all were incensed that, while disdaining the Levites and nobility of Jericho, Jesus should reserve His favors for this outcast of the people.

But their insults and jeers had little effect upon the happy host; overflowing with great joy he opened his heart to the Saviour even before he could fling wide the gates of his home, and by such tokens proved his worthiness to be admitted into the Kingdom of Heaven. And indeed on the morrow,[2] standing up before the multitude, he made this generous renunciation: —

"Lord, behold, now I give the half of my goods to the poor, and for every wrong that I have done[3] I now return fourfold."

[1] Zacheus' sycamore was not the majestic tree that ornaments our gardens, which the botanists have named more exactly the false-plane-tree-maple; his was the sycamore-fig, or the Egyptian-fig-tree (Pliny, *Historia naturalis*, xiii. 14), quite like the fig-tree from its fruit, but in size and foliage like the mulberry; hence its name: *συκῆ*, a fig-tree, and *μορέα*, mulberry.

[2] In fact S. Luke says that Jesus delivered the Parable of the Mina to those who listened to His conversation with Zacheus: Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς, εἶπεν παραβολήν (xix. 11), and that immediately afterwards He departed for Jerusalem; hence it could not have taken place until the following morning. Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα (xix. 28).

[3] In his humility Zacheus does not say: "If I have done any wrong;" he freely proclaims himself a sinful man, and of his own accord binds himself to the reparation which the law demanded in cases of robbery and fraud (Ex. xxii. 1).

In a word, he had risen far above the perfection prescribed by the Law; not content with making reparation for the past, he made sacrifice of his lawful rights and property, offering it to the poor. Moved by this ready self-abnegation the Lord held up this publican, ennobled by his charity, as a model for the people.

"To-day," He said, "this household has found salvation, and this man is truly a child of Abraham, for the Son of Man is come to seek and to save that which was lost."

As we have said, this took place on the day following Zacheus' reception of his divine Guest, and just at the moment when Jesus was taking leave of His host.[1] The crowds had assembled anew about the portals of Zacheus' mansion, and impatiently awaited the departure of the Master; for His reappearance after such a long period of seclusion, the Miracle of the preceding afternoon, His avowed intention to show Himself in Jerusalem, all seemed to imply that the Mission of the Christ was to come speedily to an issue. Already it had begun to be common talk in Jericho that "the Kingdom of God was to be made manifest immediately,"[2] and the whole town was absorbed in expectancy. Before withdrawing from their midst the Lord wished to dissipate these dreams of a temporal glory. High up in sight of all the listening town-folk towered that great palace which Archelaus had built.[3] This monument of fallen grandeur was a perpetual reminder of their exiled prince and the striking features of his reign, — his journey to Rome, his investiture with the rule of Judea[4] at the hands of Augustus, the Jews' bitter opposition to this proceeding,[5] his servants' defence of their master's estates during his absence, and the vengeance which he wreaked upon his foes on his return. Out of these reminiscences still burning in the minds of His auditors Jesus saw fit to compose the Parable of the Pounds.[6]

"A man of noble birth went into a far-distant region

[1] Luke xix. 28. [2] Luke xix. 11.
[3] Josephus, *Antiquitates*, xvii. 13, 1. [4] Josephus, *Antiquitates*, xvii. 11, 4.
[5] Josephus, *Antiquitates*, xvii. 11, 2. [6] Luke xix. 12–27.

to take possession of a kingdom and to return speedily. Now, after calling together ten of his servants, he gave them ten mina[1] and told them: —

"'Trade herewith till I come.'

"But the people of his land hated him; and they sent an embassy after him, saying: —

"'We will not have this man to reign over us.'

"So, when he returned, having taken possession of the kingdom, he had those servants summoned to whom he had given the money, that he might know what each had gained by trading.

"The first came, saying: —

"'Lord, your mina has made ten.'

"And he said to him: —

"'Well done, good servant that you are; because you have been faithful in a little matter you shall have power over ten cities.'

"And the second came, saying: —

"'Lord, your mina has made five.'

"Then he said to him also: —

"'And you likewise shall be over five cities.'

"And the other came, saying: —

"'Lord, see, here is your mina which I have kept wrapped up in a napkin;[2] for I feared you, because you are an austere man; you take up what you laid not down, you reap that which you have not sown.'

"Then he said unto him: —

"'Thou wicked servant, thou shalt be judged out of thine own mouth. Thou knowest that I am an austere man, taking up what I have not laid down, and reaping that which I have not sown; why, then, didst thou not give my money into the bank, that at my return I might

[1] The mina was the sixtieth part of a talent. If here S. Luke is treating of Grecian money the value of the mina in the Parable is about $13.50. If, on the contrary, he follows the Philitarian system, which was in vogue in Jerusalem in the time of Christ, the mina was worth about $37.50 (see Saigey, *Traité de métrologie*).

[2] Σνδάριον, "sudarium" (from *sudor*), one of the Latin words which had been adopted by both Greeks and Orientals. The Jews frequently tied their money in a cloth, just as our country-folk do to-day (Schoettgen, *Horæ Hebraicæ*, in loco).

have exacted it with usury?' And he said to them that stood by:—

"'Take away his mina from him and give it to him who has ten.'

"And they said to him:—

"'Lord he has ten mina.'

"But I say unto you: To every one that hath it shall be given, and he shall abound; but from him that hath not even that which he hath shall be taken away. As for those mine enemies, which would not that I should reign over them, bring them hither and slay them in my presence."

By its allusions to those current events which were even then changing the face of Judea this Parable captivated the crowds, while at the same time it answered another purpose, for it announced to the Jews who looked to find in Jesus a monarch of this world that soon they would disown Him, and in Pilate's Pretorium would repeat the very cry once uttered by the enemies of Archelaus: "We will not have this man to reign over us!" The punishment of the rebels would certainly be fearful; but to the disciples, on the contrary, there was a recompense assured which was to be the more magnificent in proportion as their fidelity should show itself more earnest and eager. Howbeit, let them not expect to receive it altogether in this life, but on that Day when the Christ shall return invested with an Eternal Kinghood.

With this prophetic lesson Jesus left the people of Jericho, and took the road leading toward Jerusalem in company with His Apostles. The multitude followed Him respectfully; they watched Him as He led the way through the deep defiles of the mountain, making His way up toward the Holy City.[1] But He did not mean to enter its gates on this day, since He had decided to stop at Bethany, and thus make Lazarus' house His last dwelling-place on earth.

He reached their residence on Friday evening, about the time when, with the setting sun, began "the sixth day be-

[1] Luke xix. 28.

fore the Passover."[1] On the morrow all observed the Sacred Repose, but during the late hours of that Sabbath afternoon[2] the Lord's entertainers celebrated His arrival by a great feast, which took place "in the house of Simon the Leper." Who was this townsman of Bethany, who is mentioned nowhere else in the Gospel? Did he owe the cure of his malady to the Christ, and so was he one of those who sat down to the board which was spread in his dining-hall on this day? Or, again, although long since dead, is he mentioned here because universally known as the father of Lazarus and the two sisters? Between these conjectures, both equally probable, it is difficult to choose; but, whoever Simon the Leper may have been, we know that the dinner given in his mansion was of sufficient splendor to attract thither a goodly company of Jews, curious to see Jesus and this His friend, who such a little while ago was raised from the dead.

At sight of the Master seated beside Lazarus, and remembering all His benefits, Mary's heart was thrilled, and she cast about in her mind for some token of homage, whereby to give evidence of her gratefulness.[3] At once her memory reverted to the repast at Naïm; she recalled the floods of tears which had then cleansed her heart of its dark stains and the perfumes which she had shed, moved by a great love. Leaving Martha to care for the needs of their guests, she sped away in search of an alabaster[4] vial filled with spikenard of exquisite purity;[5] taking this in her hands

[1] "Six days before the Pasch" (John xii. 1), that is to say Saturday. Indeed, we shall see that this year the Passover fell upon a Friday, the fifteenth of Nisan. The eve of the Feast, Thursday, — when, during the last hours, the immolation of the lamb was commenced, — was also regarded as the first day of the Festival.

[2] Ἐποίησαν δεῖπνον (John xi. 2), "an evening meal."

[3] John xii. 1–11.

[4] Ἀλάβαστρον (Mark xiv. 3), a tall vase with a slender neck sealed with a cork-stopper, a slight pressure upon the top of this fragile vessel sufficed to crush it and spill the perfumes enclosed, "Unguenta optime servantur in alabastris" (Pliny, *Historia naturalis*, xiii. 3).

[5] The meaning of the word πιστικῆς, which the Vulgate translates as "spicati," is still uncertain. Most ancient commentators — S. Jerome, Theophylactus, Euthymius — give it the sense of "pure, real, unadulterated," to distinguish it from the false or imitation spikenard (Pliny, *His-*

and leaning over the couch on which Jesus rested, she shattered the fragile vessel. The fragrant stream poured over the head and feet of the Christ, and the house was filled with the odor of the ointment.

Turning on His arm, Jesus saw this woman lying at His feet as once before, and once more wiping them with her heavy locks. She was generously sacrificing, in His honor, the most precious possession of her home in Bethany. The Master understood her heart, and with silent approbation accepted Mary's act of adoration. But the Galileans, who were ranged around her, were indignant at seeing a treasure of so much value squandered in an instant, and one of them went so far as to openly utter his complaints against her, — it was Judas Iskarioth.

"Could not this perfume have been sold for three hundred denarii,[1] and that sum have been given to the poor?"

"Now he said this, not that he cared so much for the poor, but because he was a thief, and having the purse, he had charge[2] of what was given for it." Then taking pattern from him the Apostles began murmuring and repeated after him: —

"What good is done by this waste?"[3]

Jesus reproved them.

"Why do you molest this woman?" He said. "For you will always have the poor with you, and when you will, you may do them good; but Me you have not always. As for her, so much as lay in her power, she hath done. She hath anointed My body beforehand for My burial."

"For My burial!" Mary realized then the truth which Jesus had already three times revealed without being un-

toria naturalis, xii. 26), deriving it from the root πίστις. Modern scholars refer it to the verb πίνω, and render it as "liquid, drinkable." In fact Atheneus (xv. 39) informs us that the ancients had perfumes which they used as beverages, among others essence of rose, myrrh and spikenard.

[1] About $57.00 in our money.

[2] Ἐβάσταζεν, he carried with him — diverted to his own uses — the money turned into his purse. Βαστάζω certainly has this meaning, which is the one suggested by the context, and therefore adopted by numerous commentators. The translation in the Vulgate, "portabat," (John xii. 6) seems to make the word tautological.

[3] Matt. xxvi. 8–13; Mark xiv. 4–9.

derstood. More detached from the world than the Apostles, and faithfully meditating upon the word of God, she had had, all along, a foreboding of the Saviour's end, and fearing that after the execution His blood-stained body might be left without honors, "she poured balm upon Him beforehand."[1] Jesus bade His disciples everywhere publish Mary's deed.

"Of a truth, I say to you wherever the Gospel shall be preached in the whole world, that which she has now done shall be told in memory of her."

[1] Προέλαβεν μυρίσαι (Mark xiv. 8).

BOOK SIXTH.

HOLY WEEK.

ΚΑΤΑ ΜΑΡΚΟΝ.

ιδ'. ξα', ξβ'.

Ὁ δὲ ἐσιώπα, καὶ οὐκ ἀπεκρίνατο οὐδέν.
Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ,
Σὺ εἶ ὁ ΧΡΙΣΤΟΣ, ὁ ΥΙΟΣ ΤΟΥ ΕΥΛΟΓΗΤΟΥ;
Ὁ δὲ Ἰησοῦς εἶπεν, Ἐγώ εἰμι, . . .

His Testimony of Himself.

But He held His peace, and answered nothing.
Again the High-Priest asked Him and said to Him:—
"Art thou THE CHRIST, THE SON OF THE BLESSED GOD?"
And Jesus said to him: "I am, . . ."

SAINT MARK.

xiv. 61, 62.

Book Sixth.

HOLY WEEK.

CHAPTER I.

THE TRIUMPH OF JESUS.

I. The Entry of Jesus into Jerusalem.

John xi. 55–57, xii. 12–19; Mark xi. 1–11; Luke xix. 29–44, xxi. 37–38; Matt. xxi. 1–11.

The Sanhedrin Councillors had indeed compelled Jesus to fly from the Holy City, but they had not been able to blot out either the memory of His prodigies, or the authority of His language, or His Name now famous throughout the length and breadth of Judea. While the Lord retired to spend His last few days in the Desert of Ephrem, very many Jews had gone up to the Temple in order to purify themselves before the Passover, and ever since their arrival they had been on the look-out for Jesus.[1] Their disappointment was lively on learning that He was no longer to be seen in Jerusalem, and that no one knew where He was.

In the porches, where the numerous ablutions and sacrifices necessitated long hours of standing about for these crowds of visitors, the only topic of discussion was the young Prophet.

[1] John xi. 55–57.

"What do you think?" they asked among themselves; "is it really true that He will not come?"

The Councillors could overhear them speaking such words, could note the agitation of the first comers, and so must have congratulated themselves for having avoided the disturbances with which the Festival was threatened, by thus getting rid of Jesus.

Their satisfaction was destined to be of short duration; for just six days before the Pasch news reached their ears that the Saviour was approaching. The Sabbath prevented the people from hurrying out immediately from the town, but as soon as sunset signalled the end of the hallowed repose, many went out as far as Bethany. "They went thither, not only for the sake of Jesus, but for Lazarus also,"[1] bent upon seeing this man once dead but now called back from the tomb. They gazed at him, were thrilled at the thought, and, finally, overborne by the power of Jesus' words, great numbers reëntered Jerusalem, that same night, believing in the Saviour. Now among them were certain princes of the people, a fact which was exceedingly irritating to the excited members of the Sanhedrin.[2] The Pontiffs especially, Sadducees for the most part, with no belief in the Resurrection of the dead, were indignant that these nobles should be the cause of such a commotion. To their way of thinking, there was only one means of putting an end to the thing, and that was to kill the resuscitated man; this they resolved to do. But other cares weighed upon their minds, for now the rumor came (as already noised about in Bethany) that on the following day Jesus would enter the town. This news stirred up the entire populace, and all were making preparations to receive the Lord.

And accordingly, on the morrow, Jesus quitted the home of His friends to make His way Jerusalemward. He did not follow the usual high-road for caravans, but took the foot-path, which crosses over the ridge connecting the Mount of Olives with Bethany.[3] On passing out from

[1] John xii. 9–11. [2] John xii. 42.

[3] Upon this footpath Frère Liévin de Hamme in 1877 discovered a four-square stone hewn from the rock and covered with paintings. This monu-

under the long rows of palm-trees which shade the village streets,[1] there, just a little to His right, among the stony fields planted here and there with fig-trees, the Saviour came in sight of Bethphagë (The House of Figs)[2] surrounded by vineyards bearing a plentiful load of fruit.

Bringing the company about Him to a halt, Jesus sent two disciples on ahead.

"Go into yonder village lying before us," He said.[3] "Upon your entrance you shall find an ass tied, and a colt with her, on which no man has ever yet mounted. Loose them and bring them to Me. And if any one say to you, 'What are you doing?' say, 'The Lord has need of them,' and straightway he will let them go."[4]

Everything took place as Jesus had foretold them: in a byway[5] of the town they found a she-ass, tied with her foal outside a gateway; and they unfastened them.

"What are you doing?" inquired some of the bystanders; whereupon they made answer just as the Lord had commanded them, and they let them go.

The Apostles were impatiently awaiting their return;

ment, dating back to the period of the Crusades, has an inscription bearing the name of Bethphagë, with frescos representing the resurrection of Lazarus, and one of the Apostles being sent into the village. From all appearances this was the spot where Jesus mounted the ass's foal. This discovery is important, since it shows what was the traditional locality of Bethphagë during the Middle Ages (see *La Pierre de Bethphagé*, par Clermont-Ganneau. Didier).

[1] Luke xix. 29–33. The name Bethany — such at least is the opinion of Reland and Lightfoot — comes from the Hebrew בֵּית וְזֵינֵי, Beth Hiné, "The House of Dates" (Stanley, *Sinaï and Palestine*, p. 186). It is unnecessary to add that to-day the palm-trees of Bethany, like those of Jerusalem, exist only in records of the past.

[2] Bethphagë, בֵּית פַּגֵּא, "The House of Green Figs."

[3] Matt. xxi. 2.

[4] In S. Mark the MSS. of Sinaï, the Vatican, and Beza add the word πάλιν to ἀποστέλλει, which allows of our construing this passage with Origen (*Comment. in Matt.* xvi. 16): "The Lord has need thereof and will straightway return it to you." However, it seems more natural to translate it as it is usually given: "And their master will let them go." The Vulgate renders the passage in this form, and the conclusion of the narrative justifies such a construction: καὶ ἀφῆκαν αὐτούς.

[5] Ἀμφόδου (Mark xi. 4) signifies, not the meeting of two roads, "bivium" (Vulgate), but a road which turns round about some house or village.

since now, for the first time, they beheld the Master making ready something which might be likened to a Triumph, by preparing to mount the very animal of old devoted to the service of the Royal House of Israel, the ass of Eastern lands, of solemn gait and noble carriage.[1] Jewish traditions had proclaimed that the Messiah would choose no other equipage[2] on the day of His manifestation.

"And so," thought they, "at last the hour has come when the Master, after so long persisting in concealing Himself, will appear and establish His kingdom."

The delight and enthusiasm of the Galileans was so great that they tore off their mantles[3] and with them decked the ass as richly as they might; then making Jesus sit thereon, they thronged about Him with shouts of great joy. "They knew not," adds Saint John,[4] "the Mystery contained in that which they were doing, but after Jesus was glorified, then they remembered that all these things had been written of Him, and that they had fulfilled them." For it was long ago recorded, in the words of Zachary:[5] —

"Rejoice greatly, thou daughter of Sion! Lift up a shout of gladness, O daughter of Jerusalem! Behold thy King cometh to thee: lowly and gentle, He bringeth thee salvation; poor, He rideth upon an ass and upon an ass's colt.[6]"

[1] The ass of Oriental countries, better cared for and of finer breed than any we have, performs the most important services, particularly in the mountains of Judea (Gen. xlix. 14; xxii. 3; Judges v. 10; 2 Kings xiii. 29).

[2] "If the Israelites are faithful to the Lord," said the Rabbis, "the Messiah will come upon the clouds of Heaven; if they are unfaithful He will come mounted upon an ass" (*Sanhedrin*, fol. 98, 1). This tradition was so widely known that Sapor offered the Jews a horse for their Messiah, whereupon they responded haughtily that the ass, which was destined to bear Jehovah's Anointed, was of greater value than all the coursers of that prince, for it was descended from those noble beasts which had performed this service for Moses and Abraham (Sepp, *Leben Jesu*, b. v. k. cxviii.). The Romans made this belief the theme of discreditable gibes, and accused Jews and Christians alike of worshipping an ass's head (Martigny, *Dictionnaire des Antiquités chrétiennes:* CALOMNIES).

[3] Mark xi. 7.

[4] John xii. 16.

[5] Matt. xxi. 5; Zac. ix. 9.

[6] The passage from Zachary, which we give entire, is cited freely by SS. Matthew and John. The latter Evangelist at the same time alludes to

Meanwhile the retinue was advancing toward Jerusalem, — Lazarus and the Apostles nearest to the Lord's side, while the ass walked slowly alongside her foal. The multitude, hastening out from Bethany, shared the disciples' wild transports. Some cast their garments on the ground, to beautify the road before Him;[1] others, stripping the fig and the olive[2] trees of their leafy boughs, covered the way with green branches;[3] all vied with one another in celebrating the wondrous deeds of the Christ, and Lazarus whom He had brought back alive from the tomb.

The route along which Jesus was advancing climbs over the crest of the Mount of Olives and speedily reaches its summit. From this point the Holy City suddenly rises in full view, its snowy ramparts towering over the dark ravines. Surprising as this scene is, even nowadays, to the traveller who climbs up this way from the Jordan, the spectacle was still more thrilling then, when in gazing upon Jerusalem they beheld one of the wonders of the Oriental world. Girdled with towers and battlements, crowned with palaces, the brilliant town reached out to the east and to the west, as if bent upon marshalling all her splendors

the prediction of Isaiah: "Say to the daughter of Sion: Your Saviour cometh. Lo, He beareth with Him His recompense" (Is. lxii. 11).

[1] Τὰ ἱμάτια, "the abayèh," the mantle which covers the tunic. This token of great respect is still tendered to persons of note in the East. In 1834 a Mr. Farrar, English Consul at Damascus, witnessed a scene in which the townsfolk of Bethlehem, who came to implore his mediation in their behalf, spread their mantles under his horse's feet (Robinson, *Biblical Researches*, vol. i., p. 473).

[2] Κλάδους ἀπὸ τῶν δένδρων (Matt. xxi. 8). Κλάδος, in classical Greek, designates those olive branches intertwined with fillets of linen, which suppliants bore before them (Herodotus, vii. 19; Æschylus, *Eumenides*, 43; *Supplices*, 23; Sophocles, *Œdipus Rex*, 3). In the beautiful prayers of Palm Sunday the Church alludes to these olive branches. "Redemptori obviam procedens palmarum atque olivarum ramos vestigiis ejus turba substravit. Palmarum igitur rami de mortis principe triumphos expectant: surculi vero olivarum spiritualem unctionem advenisse quodam modo clamant."

[3] Στοιβάδας means the strewing of branches and leaves picked from the neighboring trees, according to one of the various readings of this text: ἐκ τῶν ἀγρῶν (MSS. of Sinaï, the Vatican, and Ephræm), pulled from the trees along the wayside, according to the commoner reading: ἐκ τῶν δένδρων (Alexandrian MS., Beza's Codex, Vulgate, Syriac, Coptic, Armenian Versions).

before the beholder. In a southerly direction especially, when the sunlight would beat upon the white marbles and golden roofs of the Temple, the dazzled sight was unable to endure such a blaze of fire.[1] So soon as this beloved vision unrolled itself before them,[2] the Apostles burst forth into songs of triumph:[3] —

"Hosanna[4] to the Son of David!
Blessed be the King of Israel,
Who cometh in the Name of the Lord,
and blessed be the Kingdom
of our Father David, which is come!
Hosanna, peace, glory
in the highest of the Heavens!"

Amid these cries of gladness Jesus alone was silent. He had stopped and was looking down upon the city wherein He was about to die. At last Sion had heaped up the full measure of ungratefulness, and the Saviour wept aloud[5] over her.

"If thou hadst known," He mourned, "if thou hadst known — if only in this day which is still granted thee — that which might bring thee Peace![6] But now all this is

[1] Josephus, *Bellum Judaïcum*, v. 5, 6.

[2] S. Luke indicates that it was at the point where the road descends Jerusalemwards: πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν, that the disciples raised this Song of Victory (Luke xix. 37).

[3] Matt. xxi. 9; Luke xix. 38; Mark xi. 10.

[4] Hosanna: הוֹשִׁיעָה נָּא; from Psalm cxviii. 25, translated by the Septuagint as σῶσον δή: "Save us." From this cry the Feast of the Tabernacles, where it was so often repeated, took the name of Hosanna (Buxtorf, *Lexicon Hebraïcum*, יָשַׁע). It was from the ritual of this solemnity that the disciples borrowed their joyous demonstrations, the palms which they were waving in the air, and the stirring acclamations taken from the great Hallel, and from Psalm cxviii. in particular: —

"Be Thou our Saviour (Hosanna!), O Jehovah!
. . . . . .
Blessed is He Who cometh in the Name of the Lord!"

[5] Jesus does not merely shed tears as formerly at Lazarus' tomb: ἐδάκρυσεν (John xi. 35); He mourns with a loud voice: ἔκλαυσεν (Luke xix. 41).

[6] The word is used doubtless in allusion to the promise contained in the name of Jerusalem, יְרוּשָׁלַם, "Foundation of Peace;" a promise made of no avail, because of the infidelity of the Jews.

hidden from thine eyes. There will come a time when thine enemies shall compass thee about with trenches, and shut thee up, and straiten thee on every side,[1] and shall destroy thee and thy children, all beaten down to the ground in thy midst, and they shall not leave in thee one stone upon another, because thou hast not known the time wherein God hath visited thee."

No one else beside Jesus foresaw this catastrophe at that moment. His disciples indeed saw Him weeping, they heard His predictions, and felt a momentary thrill of disquiet, but the impression was effaced shortly. So many times had the Lord's brow grown sad, and His tears had flowed freely before them so often, that they no longer felt much amazement at this spectacle!

Meanwhile joyous acclamations, reëchoing from afar, had published on every hand the progress of the Son of David. And now, from the houses down in the valley and from the pilgrims' tents, pitched in every available spot in that neighborhood, there came out a great multitude to meet Him, advancing, having all palm-branches in their hands. Then straightway the two great companies joined forces and together descended to Jerusalem, — one throng going before the Master, the other following after, all waving their green branches and filling the air with Hosannas.[2]

"Hosanna!" they cried, while at every step the concourse swelled in number; loud plaudits, shouts of praise, triumphal chants, nothing was wanting which could lend majesty to this long-looked-for entry of their King.

Some of the Pharisees took alarm at all this.[3] For who would be able to set any bounds to this emotion of the

[1] Forty years later this wall of which Jesus had foretold them was built; it was not the circumvallation ordinarily raised by the legionaries, with ditches and palisades, but a rampart which transformed Jerusalem into a prison, and, a little later again, into the tomb of eleven hundred thousand Jews surprised within its confines (Josephus, *Bellum Judaïcum*, vi. 1, 1). When the Roman cohorts withdrew they left behind them a heap of ashes where once was the Temple, while the town was so completely razed to the ground that the Jews themselves were scarcely able to trace out the vestiges of former days amid the débris.

[2] John xii. 12, 13; Mark xi. 9.

[3] Luke xix. 39, 40.

people? Would the Romans look with a favorable eye upon this public proclamation of a Messiah, Son of David, — a royalty which certainly promised nothing better than new and interminable seditions? However, as they dared venture nothing openly against these crowds now enraptured with great joy, they only managed to approach Jesus.

"Master," they said, "restrain your disciples."

"If they hold their peace," responded Jesus, "the very stones will cry out!"

Then He entered into the city. Here all was excitement.

"Who is this?" asked some; and those around them were crying: —

"'T is Jesus, the Prophet of Nazareth!"[1]

The while "all this great multitude with Him gave testimony that He it was Who had recalled Lazarus from the grave and raised him from the dead. It was for this that they flocked about Him, because they heard that He had wrought that Miracle."[2]

Then indeed the Pharisees began to say to each other, —

"You see, we are gaining nothing. All the world is running after him!"

In this royal state the Saviour was conducted the length of Jerusalem as far as the Mountain of the Temple; there, doubtless, the great procession dispersed, for Jewish customs did not permit pilgrims to approach the Sanctuary in travelling attire, their feet stained with dust.[3]

And so, entering alone into the House of God, Jesus found it once more just as it had been three years back. Again avarice and greed had broken the bounds of respect; cages of doves, herds of cattle and sheep, tables for money-changers, these all blocked up the porches, stretching along beneath the galleries even to the confines of The Holy. Moreover, just at this moment the marketing seemed to wax more shrill and tumultuous than ever, since somewhere about the tenth day of Nisan the lamb had to be selected, so that every one was hurrying to buy the Paschal victim.

[1] Matt. xxi. 10, 11. [2] John xii. 17–19. [3] *Berachot*, ix. 5.

Jesus "scanned it all and on all sides." But He did nothing further on this day; for evening was drawing on, and He must needs make haste to depart from the city.[1] In fact the Sanhedrin people, who were the more infuriated at losing Him as they saw He was gaining greater power daily, now dogged His every step. Obliged to smother their hatred during this triumphal day, they looked to find facilities for avenging themselves upon Him, come nightfall. In the midst of the sleeping city nothing could be easier than suddenly to seize the Nazarene. Jesus foresaw the danger, and with His Apostles withdrew in the direction of Bethany.

Did He go as far as that village? We fancy not; for on this night as on the three following the Saviour would no longer have been safe in Lazarus' house, marked out as it was for the watchful spies. Wandering over the lonely and desolate sides of the Mount of Olives[2] He made His bed upon the bare ground,[3] surrounded by His disciples. According to His own words the Son of Man had no longer "where to lay His head."

II. Holy Monday.

Mark xi. 12–19; Matt. xxi. 12–19; Luke xix. 45–48; John xii. 20–50.

On the morrow, during the early dawn, Jesus left the neighborhood of Bethany and returned with His disciples to Jerusalem;[4] in that out of the way region He had not

[1] Mark xi. 11. Here S. Mark notes the order of events with such precision as to leave no room for uncertainty. From his account we find that Jesus cast out the marketers from the Temple on the day following His entrance into Jerusalem; that is, on Holy Monday. It was on the morning of this same day that He cursed the fig-tree, and it was not until Tuesday that His disciples saw the tree blasted and withering away. Following his custom S. Matthew relates these several incidents without observing the order of time.

[2] Luke xxi. 37; Mark xi. 11; Matt. xxi. 17.

[3] Ηὐλίσθη ἐκεῖ (Matt. xxi. 17). Ηὐλίζετο εἰς τὸ ὄρος (Luke xxi. 37). Αὐλίζομαι in its primitive sense, means "to lie in the open air" (in the αὐλή, where the shepherd and his flock slept upon the ground); probably it preserves this signification in the two passages we have just quoted.

[4] Matt. xxi. 18.

been able to procure even the little food He required, and now He felt the pangs of hunger on the road. The fields through which they were passing, albeit a sorry enough landscape in our times, were then covered with trees[1], especially fig-trees, which bordered the highways.[2] The Saviour noticed one standing alone[3] fully leaved-out;[4] He stepped nearer and looked for figs[5] on its branches, but in vain. Then said the Lord: —

"Henceforth may never fruit be found upon thee!"

And from that moment the fig-tree began to wither away.

Surely a strange anathema this, if we consider it as merely affecting a tree, incapable of meriting praise or blame; but a terrible judgment for the hypocrites, for whom this fig-tree was the figure, most of all terrible for the Jewish people who, while boasting of their laws and their ceremonies, used these outward signs only to hide the hollow insincerity of their righteousness. This death-blow is the only one dealt by the Saviour's merciful hands; indeed it was only wrung from his heart during the last days of His stay among them in the hope of striking their

[1] Δένδρεσι καὶ παραδείσοις κεκοσμένα. (Josephus, *Bellum Judaïcum*, vi. 1, 1. Compare Stanley, *Sinaï and Palestine*, p. 121.)

[2] It was commonly believed in olden times that the dust from the highway had fertilizing qualities especially good for fig-culture.

[3] Μίαν (Matt. xxi. 19): "unam illo loco" (Bengel, *Gnomon*).

[4] Although it was not yet the season for figs (Mark xi. 13), the rich foliage of this fig-tree betokened a premature crop, for this tree puts forth its fruit before it is well leaved out (Pliny, *Historia naturalis*, xvi. 49). In Palestine the fig-trees bear twice: the early green figs (*biccourim*), which fall from the tree as soon as they are ripe, about the month of June, and the summer figs (*karmouses*), which ripen two months later. The fig-tree of the Gospel, having a warm exposure, was therefore further advanced than the rest. The attention of Jesus was attracted by this forwardness, which, though unusual, was in no wise impossible, for around Libanus, where the fruit comes to maturity a month later than in the south of Judea, Thomson has picked green figs during the month of May (*The Land and the Book*, p. 349). Hence, in order to understand the Evangelical text, it is not necessary to suppose that Jesus was looking for that late fruit which remains on the tree during the winter and ripens in the spring, nor need we translate ὁ καιρὸς οὐκ ἦν σύκων (Mark xi. 13) by: "The harvest of figs for this year was not good."

[5] Every traveller had the right to satisfy his hunger by plucking and eating any fruit hanging over the roadside (Deut. xiii. 24).

stubborn souls with a holy fear of God; and even here the tender mercies of His heart warded off the blow, moving Him still to spare mankind, and in their stead simply sacrifice an insensible object of His own handiwork.

The Master hardly halted long enough to launch this malediction, for a pressing duty was urging Him onward to Jerusalem. Sorely indignant at the profanations which on the evening before had met His sight, He had resolved to once more raise His arm in judgment against those who had polluted the Temple. Although it was an early hour in the morning He found the courts already crowded with traffickers and littered over with beasts.[1] Doubtless with blows from a thong, as He had done once before,[2] so on this occasion did He beat the buyers and sellers before Him, overturning the money-tables, together with the stands of the dove-venders.

"It is written, 'My House is a House of Prayer,'" He cried, "and you have made it a den of thieves!"[3]

Trembling before Him they all took to flight; soon Jesus remained sole master in the Sanctuary He had purified. "Nor would He so much as suffer a man to pass through the Temple with an unhallowed vessel."[4] Then, while those Jews He had just now expelled made shift to conceal their confusion in the outskirts of the Temple, the blind folk and cripples came hurrying to Him and He healed them. The multitude flocked about Him to hear His words, and were filled with wondering delight.[5]

A few moments had sufficed to change the aspect of God's Holy Hill; whereupon, in place of the noisy tumult,

[1] Matt. xxi. 12, 13.

[2] John ii. 15.

[3] It behoves us to notice that here Jesus is acting as the Son of His Father in Heaven, and with the word of God upon His lips. "My House is a House of Prayer," He says, borrowing from Isaiah language uttered by Jehovah Himself (Is. lvi. 7). Then, as Jeremy had done, He reproaches the Jews for having, by their unrighteous trafficking, turned the Holy Place into a robbers' den: "Is this My abode become a cavern for brigands, this dwelling where My Name hath been invoked? I am He Who truly liveth; I have beheld you, saith the Lord" (Jeremy vii. 11).

[4] Mark xi. 16.

[5] Matt. xxi. 14; Mark xi. 17, 18.

there fell a great calm, like the spirit of recollection, over the courts. Even the children about the Temple were awe-stricken at the stillness; but then, recalling last night's Triumph, forthwith they began to reënact the victorious chants which had then greeted the Christ.

"Hosanna!" sang those little voices, "Hosanna to the Son of David!"[1]

Their childish homage angered the enemies of the Lord; they were all there, High-Priests, Scribes, and Chief-Magistrates of the people, all watching Him with envious looks. At sight of these young servants of God, brought up by them,[2] and now hymning the praises of the Nazarene, they could contain themselves no longer.

"Do you hear what these are saying?" they cried.

"Ay," replied the Master, "have you never read, 'Out of the mouth of babes and sucklings Thou hast brought forth a perfect praise'?"

After this manner Jesus passed the day wherein, fulfilling Malachy's prediction,[3] He had appeared in the Temple, therein to exercise dominion. Struck with what they had seen and heard, certain Greeks,[4] who at this time happened to be in the Gentiles' porches, approached Philip and made this request:—

"Sir, we desire to see Jesus."[5]

[1] Matt. xxi. 15, 16.

[2] The priests brought up children, who lived in the Temple and were destined for service about the altars, or for the sacred music (1 Kings i. 24-28; Sepp, *Leben Jesu*, b. v. k. cxxii.).

[3] Mal. iii. 1.

[4] John xii. 20–36. Ἕλληνες, Greeks, and consequently Gentiles (Acts xvi. 1; John vii. 35), not the Ἑλληνισταί, who were Jews speaking the Greek tongue. In the Syriac Version they are called Arameans.

[5] S. John does not note at what time the interview which Jesus held with the Greeks took place. It is true he says that Jesus concealed Himself immediately afterwards: Ἐκρύβη (John xii. 36); but this can apply equally to every day during this week, for, each evening, the Master was obliged to leave the town to conceal Himself from His enemies. Hence we are reduced to conjectures, and of such the most probable is that their meeting occurred on the evening of Holy Monday, for first (1), on Sunday, as we know from S. Mark's account (xi. 11), Jesus merely observed everything about the Temple, and withdrew, because it was evening; (2) Tuesday was a day of conflict with the Sanhedrin-Councillors, a gloomy and troublous time, wherein the Master no longer appeared, as upon the pre-

Where did these men hail from, and what did they want of the Lord? There is a tradition which represents them as envoys from Abgar V., king of Edessa,[1] who had lately been notified of the perils besetting Jesus in Judea, and desired to tender Him an asylum in his States; the Lord, they tell us, recompensed this prince by healing him of his leprosy, and sent him a message which is still to be found in the Annals of Armenia. Uncertain as these facts seem, it is right to recall them here, for they show at least that antiquity regarded these strangers as Pagans, come from a far-away country.

As Philip, whose Greek name had attracted their attention, did not feel sure how to proceed in the matter, he addressed Andrew, who was from Bethsaïda like himself; the latter, who was of hardier character, bade him accompany him to the Saviour, and so together they repeated the demand of these unknown foreigners.

Evidently the Master had expected the coming of these Gentiles, for He answered immediately, —

"The hour is come wherein the Son of Man is about to be glorified."[2]

Thus He indicated that His Realm was soon to be extended over the whole earth, and at the same time testified to His own great joy thereat. But, foreseeing also at what cost this conquest must be bought, He felt rising within His soul the horror of death. His fast approaching Passion now appalled Him.

"Now is My Soul troubled. What shall I say?"[3] He cried, as though uncertain of Himself, and in His anguish of spirit He besought Heaven to deliver Him.

ceding day, surrounded with all the prestige of authority which had first struck the Gentiles and attracted them to Him; (3) finally, during Wednesday, according to all appearances, Jesus did not go up to Jerusalem.

[1] Eusebius has preserved this letter, which he took from several Syriac writers (*Historia Ecclesiastica*, i. 13), and we also find it quoted by Moses of Khoren (*Hist. Arm.*, ii. 28). However time-honored and weighty the testimony of these two authors may be, yet it does not suffice to establish the authenticity of a document rejected as apocryphal by the Church (see Danko, *Historia Revelationis Divinæ Novi Testamenti*, par. 58).

[2] John xii. 23.

[3] John xii. 27, 28.

"Father, save Me from this hour!"

Yet at once, crushing down the weakness of the flesh, —

"Nevertheless," He added, "I came for this hour. Father, glorify Thy Name."

Straightway a Voice came from on High that said: —

"I have glorified It and I will glorify It again."

It was the Father, Who celebrated the triumph of His Son beforehand and did honor to Him, as formerly in the Jordan and again upon Mount Tabor.

This evidence of His Godhead was not comprehended then.

"'T was thunder!" cried the crowds,[1] though others added: —

"An Angel spoke to Him."

"This Voice is not for Me, but for you," Jesus replied.

And He explained the mystery it foreshadowed: inasmuch as the world is judged and convicted of its sins by the Holy Spirit, Satan, the Prince of the World,[2] shall shortly be cast out. But as for the Christ, He shall be lifted up,[3] like the Serpent in the wilderness; and then only shall He draw all men unto Him. "Now He said this to declare by what death He must die."

These lessons were far above the thoughts of the crowd; accordingly they would not hearken longer, but began to besiege the Master with questions. What did He mean by saying, "It is necessary that the Son of Man be lifted above the earth?" Did this signify the death of the cross? But then how could He call Himself the Son of Man, since this name was a title of the Messiah, and

[1] John xii. 29–33.

[2] "The Prince of these times," as S. Paul says (2 Cor. iv. 4); that is, Satan, the שַׂר הָעוֹלָם of the Jews.

[3] Num. xxi. 9. As He is here speaking to Jews, the Saviour makes use of the expression זָקַף "to lift up," which in the Aramean tongue had the special signification of "to crucify;" whence they took their word זְקִיפָא, meaning a Cross in that language. Hence the Jews could not have misunderstood the meaning of this Prophecy.

surely the Psalmist had proclaimed that the Reign of the Christ should be eternal?[1]

Without entering into any long disputes Jesus reminded His auditors that, for yet a little while, they had the light among them.

"Believe in the Light," He added, "while still you possess it, in order that you may be the children of light."[2]

These were the words Jesus then spoke to the people, but what occurred afterward between Him and the Greeks? Saint John does not inform us; he is content to tell us simply that these visitors "were come up to worship at the Feast." A Heaven-sprung light, like that which had once illumined the minds of the Magi, at first had revealed to the new-comers the excellence of the Jewish Law; but once arrived in Jerusalem they could find therein nothing greater than Jesus, and, in all simplicity and singleness of heart, they turned to Him. The Eastern world had knelt and adored Him in His cradle; now the West, in the person of these Greeks, came to bow down and worship before His Cross.

The interview between Jesus and the Gentiles is the last incident of the Divine Ministry recounted by Saint John. In closing his account of this period he stops to cast one sad backward glance at the scanty harvest which the Master had gathered as the fruit of all His mighty labors.[3] His teaching, it is true, had compelled the admiration of many; even here and now His words could hold the multitude spell-bound, howbeit, without working their conversion. Isaiah's Oracle[4] was accomplished: for three full years Israel had now looked upon the Messiah without recognizing Him, had hearkened without understanding, all the time hardening its heart, so that it could be neither healed nor be turned unto Him.

[1] "By My thrice Holy Name have I sworn it:
I will not lie unto David;
his seed shall be everlasting,
and his Throne shall endure before Me
even as long as the Sun."
(Ps. lxxxix. accd'g Hebr. 36, 37.)

[2] John xii. 36. [3] John xii. 37–48. [4] Is. vi. 9.

"Truly this was what the Prophet had predicted when, after having beheld the glory of the Christ, he spoke those words concerning Him." Amid this universal blindness a few princes of the people believed in Jesus, but even these durst not avow their faith for fear of being expelled from the Synagogue.[1] Repeating the Evangelist's reproachful words, "the glory of men was dearer to them than the glory of God."

[1] Nevertheless all might have known the truth, for Jesus had cried it in their ears and upon the housetops (John xii. 44). John, when at chapter xi. he brings to a close his recital of the Saviour's public life, proceeds to recall some of those words which should carry conviction to all minds: "Whoso believeth in Me believeth not in Me but in Him Who sent Me; and he that seeth Me seeth Him that sent Me." "I am come into the world, being the Light thereof, in order that he who believeth in Me may not remain in darkness." "And if anyone hear My words and care nought about following them, I judge him not, for I am not come to judge the world but to save the world. He who despiseth Me and receiveth not My words, hath a Judge Who will judge him at the last Day: because I have not spoken of Myself, but My Father, Who sent Me, hath ordained all that which I have had to say. And I know that His Commandment is Life Eternal. That which I say, I say even as My Father sayeth unto Me" (John xii. 44–50).

CHAPTER II.

THE LAST DAY IN THE MINISTRY OF JESUS.

I. JESUS AND THE MEMBERS OF THE SANHEDRIN. — PARABLES OF THE VINE-DRESSERS AND THE WEDDING-FESTIVAL.

Mark xi. 20–33, xii. 1–12; Matt. xxi. 20–46, xxii. 1–14; Luke xx. 1–19.

THE following morning, after spending this night, like the preceding one, without the city walls, Jesus returned for the last time to the Temple.[1] By the roadside still stood the fig-tree He had condemned when passing that way yesterday, now no longer arrayed in glistening foliage, but parched and dry, blasted to the root. Peter was the first to notice it.

"Master," he said, "look yonder! The Fig-tree which you cursed has withered away."

The suddenness of this death so astonished the Apostles that they forgot the lesson which Jesus had drawn from the incident the day before, preoccupied as they were with the overwhelming effects of His lightest word. Accommodating Himself to their thoughts, the Lord now spoke to them of this attribute of Omnipotence, and declared that they might rightfully assume a like power.

"Of a truth," He said, "if you have faith and waver not you shall not only cause a fig-tree to wither away, but you shall say to this mountain, 'Uproot thyself, and cast thyself into the sea!' Immediately it shall be done."[2]

[1] Mark xi. 20–25.

[2] Matt. xxi. 21, 22. Jesus had already used this figure to declare the power of faith (see Vol. II. p. 33).

The Apostles, who had been so amazed at the wonder He had worked, were even more astounded to hear Him say that they might do as much. In their surprise they stood staring at the Mount of Olives, whither the Lord had just pointed, their minds bewildered at the notion of stirring so huge a mass. Jesus pursued His thought further.

"All things which you shall ask in prayer do but believe and you shall receive them."

Surely this was to give the soul a partnership in the Divine Power. But the faith of which the Master is speaking here is worthless without charity, and this truth He inculcated by adding that no prayer is granted which does not spring from love and forgiveness of injuries.[1]

"And when you would betake yourselves to prayer, whatever you may have against any one forgive it him, in order that your Father Who is in Heaven may also pardon you your offences. And if you do not forgive him neither will your Father Who is in Heaven pardon you your offences."

Meanwhile, conversing in this manner, they had passed under the gates of Jerusalem and ascended to the Temple. The crowds had not yet gathered in any great number. Walking under the galleries Jesus was beginning His instructions to such as He found already assembled there, when a deputation approached him.[2] It included, if not the whole Sanhedrin, at least representatives from its various divisions, — Pontiffs, Scribes, and Ancients of the people. Filled with wrath, as they watched the Galilean's triumphant reception during the last few days, they now came in person to question Him, making sure that their presence would overawe the multitude; and in fact the people at once fell to one side at their approach.

"By what authority," they demanded, "do you do these things? And who has given you this power" of instructing and exercising dominion in the Temple?

"I also will propose a question to you," said Jesus, "and, if you answer Me, I will tell you by what authority I do

[1] Mark xi. 25, 26. [2] Mark xi. 27–33.

these things? From whom was the Baptism of John? From Heaven, or from men?"

The Sanhedrin delegation was disconcerted; for, with a word, the Saviour had reversed their respective rôles, and obliged His judges to defend themselves.

"Answer Me," He repeated.

But it was without avail. They saw only too well just what His question involved, for John had given testimony in the presence of all Judea that Jesus the Christ was still greater than he.

"If we say: 'It was from Heaven,'" they muttered among themselves, "he will answer us: 'Why did you not believe him?' And if we say: 'It is from men,' the people will stone us." For all regarded John as a true Prophet, and they would incur great danger by even contradicting his words; so then, dreading any uprising of the multitude, the Sanhedrin's emissaries were forced to acknowledge their defeat, saying:—

"We know nothing about it."[1]

They knew nothing about it! they, the masters of Israel, who had arrogated to themselves the right of expounding everything, of judging all things, of alone being able to distinguish the inspired Prophet from the seducer of the people,—they could not tell what this man was whose voice had startled Judea, and attracted to the Jordan, not only the ignorant multitude, but the Doctors of the Law and the great men of Jerusalem. They were so publicly put to confusion that Jesus was content to add:—

"No more will I tell you by what authority I do these things;" and He turned away from them.

After having thus reduced the lawyers and doctors to silence Jesus continued to teach the people.[2]

"What think you of this?" He asked them. "A man had two sons, and coming to the first he said to him:—

"'My son, go work to-day in my vineyard.'

"'I will not,' he answered; but afterwards, touched with repentance, he went.

[1] Luke xx. 3–7. [2] Matt. xxi. 28–32.

"Coming to the second, he spoke to him in the same words.

"'I go, Sir,' this one answered, and went not.

"Which of the two did the will of his father?"

With one voice the crowd exclaimed:—

"The first!"

Thereby they unwittingly condemned the Sanhedrin party, for it was to them that Jesus referred under the guise of this son, so ready with his lip-service, — too insincere to disobey openly, too corrupt either to will or to do what is right. Then He added that publicans and harlots should go before them into God's Kingdom. The latter indeed were converted by the power of John's words; whereas the princes of the people, on the contrary, "had seen all that perfectness of righteousness which is of the Law[1] that was in John, yet nothing about him had touched them or moved them to believe."

But what after all was this incredulity when compared with the crimes which they were even now meditating? In order to display its blackness Jesus brought forward another Parable.[2] He described one of the vineyards which then covered the suburbs of Jerusalem. This one the master of the household has planted with his own hands, has encircled with a wall and bristling shrubs[3] whereby to ward off the wild beasts; his zealous care has prompted him to have a tower[4] built, and by night and by day a

[1] Ἐν ὁδῷ δικαιοσύνης: the scrupulous observance of the Law, the "path of righteousness," so often praised in the Old Testament (Prov. viii. 20; xii. 28; xvi. 31, etc.).

[2] Matt. xxi. 33–46.

[3] Num. xxii. 24; Prov. xxiv. 31; Cant. ii. 15; Is. v. 5. The hedge is to remind them with what jealous care God isolated Israel from all other peoples: He was "a Wall of Fire" unto them, using Zachary's expression (ii. 5), and never neglected anything to shield them from the idolatry of Heathens. Hence the great number of prescriptions laid down in the Law, and so many warnings from the Prophets; hence too He chose out that land of Judea, with its peculiar topographical formation, bounded off from the rest of the earth, — on the east by the Jordan, on the south by the desert, on the west by the sea, on the north by Libanus.

[4] This tower served as a shelter for the watchmen, and enabled them to descry from a distance the approach of bandits or wild beasts. In Spain, in Arabia, and in Egypt, the country-folk still keep guard over their har-

watchman keeps guard from this height; a huge basin, hollowed from the rock, receives the wine which the vine-dressers pour in purple streams from the press.[1] Nothing is wanting to complete this cherished vineyard, and the Lord may well demand:—

"What more ought I to have done that I have not done?"[2]

And, notwithstanding, when the vintage season came at last it was of no avail for him to send his servants the Prophets to warn them that it was high time[3] to render some fruits. The husbandmen laid hold upon these Messengers, beat some, slew and stoned the rest. Others of his retainers sent in greater numbers suffered the same outrageous treatment at their hands.

What else was this but a history of these same Jews, of whom Saint Stephen could truly say:—

"Which one of the Prophets have not your fathers persecuted? They have massacred them which proclaimed to you the coming of the Just One, of Whom you have been but now the betrayers and murderers."[4]

The rest of the Parable still more plainly declared what the Sanhedrin was about to put into effect only three days later.

The master of the vineyard had an only son whom he loved much.[5]

"What shall I do?" he mused. "I will send them my

vest fields in this way, sometimes climbing into high trees, sometimes from some artificial hillock, thus keeping off the flocks of birds who come to thieve the grain.

[1] Ληνός, "torcular" (Matt. xxi. 33), called more exactly by S. Mark (xii. 1) ὑπολήνιον, "lacus," the reservoir, the vat which was often hollowed out of the rock and stood below the wine-press. The grapes thrown into it were trampled under foot by the vineyard laborers, and the juice of the fruit flowed into the reservoir through an aperture covered by a grating.

[2] Is. v. 4.

[3] This season, according to the Law, was the fifth year after the planting. During the three first years they were bade to circumcise the fruit, or, in other words, regard them as impure and therefore refrain from touching them. The fourth year, all the fruit was consecrated to the Lord, and upon the fifth they were allowed to gather the harvest (Lev. xix. 23–25).

[4] Acts vii. 52.

[5] Luke xx. 13–16.

beloved son; perchance when they see him they will have respect for him."

Then, when the husbandmen caught sight of him, they said among themselves: —

"This is the heir. Come, let us kill him and the inheritance will be ours!"

And laying hold on him, they dragged him outside the vineyard,[1] and there they killed him.

"When, therefore, the master of the vineyard shall come what will he do to these vine-dressers?" demanded Jesus, and He looked fixedly at these members of the Sanhedrin.

But on their part the sole thought was to divert the attention of the multitude from themselves; accordingly, in order to forestall any such personal application, they stigmatized the crime in unmeasured terms.

"He will punish these wicked men in proportion to their wickedness," they said; "he will have them slain, and let out his vineyard to others."[2]

"God forbid!"[3] cried out the people, who comprehended that this Vineyard was Israel,[4] and now heard their leaders launching curses upon their own heads. But Jesus did but confirm the sentence which they now had uttered against themselves.

According to the Psalmist's Prophecy[5] the Stone at first rejected by men for the foundation of God's Church was thereafter to become the mighty Basework whereon Jews and Gentiles should together erect a new Edifice. This Corner-stone[6] was Jesus, whose humble appearance had made Him a stumbling-block to these masters of Israel. Woe unto them, for that they had fallen against

[1] To the gates of Jerusalem, upon Calvary.

[2] Matt. xxi. 41.

[3] Luke xx. 16.

[4] All this imagery of the Vineyard was so often employed in the Holy Books to designate Israel, that every one present comprehended the full purport of the allusion.

[5] Ps. cxvii. 22.

[6] Κεφαλὴ γωνίας, "The Head of the Corner" (Matt. xxi. 42); ראש or אֶבֶן פִּנָּה.

this Rock of Offence, and were thereby broken in pieces! Yet, even now, there was space left them to retrieve their fall and rise once more; whereas, if they consummated their crime, the Stone would crush them, grinding them into such fine chaff that the lightest wind would sweep them from off the threshing-floor.[1]

"The Kingdom of God shall be taken away from you," said the Lord, "and given to a people who shall bring forth the fruits thereof."[2]

These last words of the Saviour left no room for misconception; "the princes of the priesthood and the Pharisees understood that He was speaking of them, and sought means to seize Him; but still they feared the people, who regarded Him as a Prophet." Thus protected from their wrath, Jesus only answered them by forcing them to hear what should be the result of their plottings.

To this end He went on to repeat an illustration which He had used at other times,[3] that of a marriage-banquet which the guests refuse to attend.[4] But since the day when the Lord first presented this picture of their reprobation before the eyes of the Jews the aspect of affairs had altogether altered; the hatred, so long repressed, had broken its bonds; the Pharisees, who had formerly invited the Christ to sit at table with them, only gathered about Him here in Jerusalem in the hope of apprehending Him and putting Him to death.

These deplorable circumstances are all reflected in the details of the Second Wedding Feast. For this time the scene is one of imposing richness; it is no longer a private

[1] The word λικμήσει (Luke xx. 18), which means "to winnow," is used in allusion to that passage in Daniel where the Prophet sees a little stone detached from the mountain; and this shatters in pieces the statue, which is for a figure of Satan's reign on earth: "Then the iron, the clay, the brass, the silver, and the gold were all broken together, and became like the fine chaff which in summer-time the winds carry from off the threshing-floor; and it disappeared, and nought of it was thereafter to be found in any place. But the Stone which struck the statue became a great Mountain which filled the whole earth" (Dan. ii. 34, 35; compare Is. xxviii. 16).

[2] Matt. xxi. 43–46.

[3] It was some three months earlier, in Perea and in the house of a Pharisee who invited the Lord to a banquet (Luke xiv. 16–24).

[4] Matt. xxii. 1–14.

individual who bids them to a dinner, — now we have a king celebrating the nuptials of his son. While those invited to the first entertainment excused themselves courteously, these who are called to the second shamefully maltreat the servants of the prince, while some proceed so far as to scourge and kill them. Such heinous crimes cry out for vengeance; accordingly, while only excluded from the banquet in the first Parable, in the present one the guilty ingrates are punished rigorously. The king "despatches his armies, destroys the murderers, and sets fire to their city." A threatening Prophecy indeed; one, alas! which the Jews did not comprehend even when Jerusalem lay in ashes at their feet.

Turning away from these reprobates, Jesus spoke of the other guests whom the Apostles, His servants, were soon to usher into the Church; for He had commanded them "to gather in all that they should find, good or evil,"[1] in order to fill up the banquet-hall. But it would not be enough for a man to have been called to the feast-making with Jesus in order to make him really worthy of such high honor. Indeed it would be with them as when "the king, having gone in to see the guests, perceives a man present who has not on a wedding-garment.[2] Whereupon he saith to him: —

[1] Though Jesus commands them to bring in the bad, evidently it is that He may render them good, not to leave them as they are. "Foedam amavit ut redderet pulchram . . . amavit nos prior qui semper pulcher est. Et quales amavit nisi foedos et deformes? Non ideo tamen ut foedos dimitteret, sed ut mutaret, et ex deformibus pulchros faceret" (S. Augustine, *In 1 Epist. Joannis*, ix.).

[2] Emblem of those virtues wherewith the soul ought to be arrayed at the Lord's Banquet, this wedding garment recalled the lavish generosity of Oriental monarchs. They delight, upon festal days, to load their favorites with gifts, bestow rich apparel upon them (Gen. xli. 42; xlv. 22; 1 Kings xviii. 4; 2 Kings v. 5; Esther ii. 18; Dan v. 7), and demand in return that they appear at the royal feastmaking arrayed in these tokens of their sovereign's munificence. The crime of the guest in the Parable was that he scorned the robe given him by his king, and appeared before him clad in mean and poor guise, unworthy of the royal majesty. Hence the condemnation of this profane and sacrilegious man, his tears, and the gnashing of teeth in the blackness of night, which for him shall be everlasting, since he is cast forth bound hand and foot, with no hope of ever coming forth from thence.

"'Friend, how did you enter here without having put on marriage raiment?'

"And he had nothing to answer.

"Then saith he to his servants:—

"'Bind him hand and foot, and cast him into the outer darkness!'

"There shall be weeping and gnashing of teeth."

Jesus could add nothing to this Parable but that one cry of warning so often repeated by him:—

"Many are called, but few chosen!"

This He exclaimed now, no longer with the hope of alarming the Jews, but thinking more of His disciples, since even in their ranks and at His Last Supper this saying would find its fulfilment.

II. Cæsar's Denarius.

Mark xii. 13–17; Matt. xxii. 15–22; Luke xx. 20–26.

The Sanhedrin's ambassage had not lingered to hear the end of this Parable; they had withdrawn, despairing of conquering the Christ by their own efforts, but more than ever ardently bent upon arraying other enemies against Him. They proceeded at once to take counsel, and, as their fear of the Nazarene outweighed every other feeling, they decided to renew the alliance heretofore made in Galilee,[1] and accordingly courted the coöperation of such Herodians as they encountered in the Temple.[2] Intense as was the aversion usually shown by the Pharisees for these courtiers of the Roman power, they did not scruple at this juncture to make them the instrument of their wily designs.

Now the plan in view was to ask Jesus some question the answer to which, however it might be stated, should involve His ruin. If put to Him by the Zealots of the Law any such insidious demand would be likely to awaken the suspicions of the Christ, and by this time His foes

[1] See Vol. I. p. 244. [2] Matt. xxii. 15–22.

knew Him well enough to expect that, with a word, He would snap the snares wherewith they wished to entangle Him. But, on the contrary, when conversing with the Herodians, was there not good reason to hope that the young Rabbi, no longer on His guard, would fall into the trap? However, dreading lest these courtiers should become engaged in any discussion with Him (for thus, as they were unaccustomed to religious controversies, their new allies might be easily confounded), the Sanhedrin at the same time commissioned to attend them some of their own disciples who were not so well known as the head men of the Synagogue, but were none the less experts in guile.[1] The part the Herodians were to play in this odious comedy was to counterfeit the actions of honest, upright men,[2] coming forward as if anxious to know the truth, and so lie in wait for an opportune [3] instant to surprise the Lord.

At the propitious season (so it seemed) the Herodians probably pretended to be engaged in an argument among themselves; then approached Jesus, praying that he would arbitrate between them.[4]

"Master," they began, with great demonstrations of reverence, "we know that you are true-spoken, and that you do not put yourself out for any one, whoever he may be; for you have no respect for the person of men, but teach the way of God in all sincerity. Is it lawful for us to pay tribute to Cæsar or not?"

It seemed impossible for Jesus to escape them this time. To condemn the tribute would be to run the risk of incurring the vengeance of Rome; to account it legitimate would be to infuriate the Jews, who would construe it as a bit of flattery intended to conciliate these Gentiles. Clearly seeing the ambush, the Master turned toward the Scribes.

"Hypocrites," He said, "why do you tempt Me? Bring me the coin with which you pay the tribute."

[1] Ἐγκαθέτους (Luke xx. 20).
[2] Ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι (Luke xx. 20).
[3] Παρατηρήσαντες (Luke xx. 20).
[4] Matt. xxii. 16; Luke xx. 21.

Not one among the Zealots of the Law could keep in his purse a piece of metal stamped with idolatrous emblems; it was necessary, therefore, to procure one from the neighboring money-changers, or from some one in the crowd. It so fell out that the piece presented to the Lord was not the peculiar coin which the Romans had authorized for Judea, — which bore the name without the image of the Emperor,[1] — but a real Roman Denarius. On one side Jesus displayed to the Pharisees the figure of Tiberius with the exergue: TIBERIUS CÆSAR, SON OF THE DIVINE AUGUSTUS.[2]

"Whose is this image and this inscription?" the Lord demanded of them.

"Cæsar's," they said.

This answer contained their condemnation, for, following the teaching of their foremost Rabbis, to accept the money of a sovereign was to acknowledge his power.[3] Now the Pharisees made use of Cæsar's money in all matters of contract and commerce. By what right, after reaping the advantages of imperial protection, could they refuse to meet the common cost, and to pay what they owed according to strict justice?

"Render[4] to Cæsar that which is Cæsar's," added Jesus, "and to God that which is God's."[5]

This decision determined what falls to Cæsar's share and what is God's. To the princes of the earth belong obedience and tribute; the soul belongs to God.[6]

This left the Pharisees hopeless of either ensnaring the Christ in His talk or exciting the hatred of the mob against Him; they retired in confusion. Three days later

[1] Sepp, *Leben Jesu*, b. v. k. cxlii.

[2] TI. CAESAR. DIVI. AUG. F. AUGUSTUS. On the reverse is a woman seated, and these words: PONTIF. [EX] MAXIM. [US].

[3] "Ubicumque numisma alicujus regis obtinet, illic incolæ regem istum pro domino agnoscunt" (Maimonides, *Gezelah*, 5).

[4] To those who were inquiring whether it was lawful to give: δοῦναι, Jesus responds that it is not a question of giving, but of paying that which is due: ἀπόδοτε (Matt. xxii. 21).

[5] Matt. xxii. 21.

[6] "Ut Cæsari quidem pecuniam reddas, Deo temetipsum" (Tertullian, *De Idololatriâ*, xv.).

they recalled this scene in Pilate's Pretorium, but only to travesty His words by their calumny: —

"We found this fellow," they then said, "forbidding the people to pay tribute to Cæsar."[1]

III. Jesus and the Sadducees. — The Great Commandment. — The Christ the Son of David.

Mark xii. 18–37; Matt. xxii. 23–46; Luke xx. 27–45.

This new defeat so discouraged the Sanhedrin that a majority of its members forthwith renounced the struggle. Some, nevertheless, made of more obstinate stuff, wished to try if they could not get better success.[2] They belonged to that sect of Sadducees who made themselves conspicuous among the Jews by their Epicurean tenets and their contempt for the traditions. Although thus far they had disdained to meddle much with the Nazarene, leaving to the Pharisees the task of defending their observances which He condemned, yet, during these last few days, they had begun to fear lest some new uprising should come of this to trouble their peace with Rome. Even at this moment it would seem that it was not so much hatred which set them against the Christ as it was their own curiosity, along with a certain ambition to succeed where their rivals had lately been worsted. They counted upon confounding Him with one of the objections they had raised against the resurrection of the body, — one which to them seemed unanswerable.

Approaching the Saviour with every token of consideration, —

"Master," they began, "Moses said:[3] 'If any one die without any children, let his brother marry his wife and raise up children to his brother.' Now there were with us seven brothers, and the first having married, died, and, as he had no children, he left his wife to his brother. In like manner the second and the third, and so on to the seventh.

[1] Luke xxiii. 2. [2] Mark xii. 18–27. [3] Deut. xxv. 5–10.

And after all the others, the wife dies also. In the Resurrection, to which one of the seven shall she be as wife, for such she had been unto them all?"

This tale, invented to suit their purpose, seemed pregnant with weighty matter to men who could conceive of no life nor any happiness outside and beyond the senses. They ridiculed the Pharisees' decision, that the first of the seven husbands would take back his wife,[1] and therefrom took occasion to conclude that all things die with the body.

How infinitely higher was the reply of Jesus! For an instant, He flung open Heaven's gates and let them contemplate, what their dull hearts had never dreamed, — the life of the Blessed.

"In this life," He said,[2] "men take unto themselves wives, and women take unto themselves husbands; but amongst those that are judged worthy of the life to come and of being raised from the dead, it shall not be thus. They all shall be immortal, like unto the Angels, children of God, children of the Resurrection." Born again into the incorruptible, these elect, like the Angels, shall know no need of preserving their race by generations of time or by mortal marriage, for nothing shall perish any more, neither anything of the body, nor anything that is of the soul, but "God shall be all in all."[3]

These words showed the different tone which Jesus assumed with the Sadducees from that with which He treated the Pharisees. He knew that there was more self-conceit than malice in the queries of His new opponents; furthermore, taking compassion upon the blindness which led them to decry the possibility of a supernatural world,[4] He pointed out the twofold cause of their error: this, He said, was because they misunderstood the power of God, Who, out of His love for mankind, can do and has done things far above the reach of our reason; it was also because they had as

[1] "Mulier illa quæ duobus nupsit in hoc mundo, priori restituitur in mundo futuro" (*Sohar Gen.*, f. 24, 96).

[2] Luke xx. 34.

[3] 1 Cor. xv. 28.

[4] Acts xxiii. 8.

yet but poorly understood the Scriptures, and had degraded them to the level of their own carnal minds. How came it that they had not read that the dead rise again, even as Moses had revealed to them long ago?[1] Jesus intentionally omitted the Prophets,[2] who in the eyes of the Sadducees had not the same authority as the Law, but simply appealed to their great law-giver, as witness of Jehovah and sovereign arbitrator in all cases of doctrine.

"As to whether the dead rise again, have you not read in the Book of Moses, in the passage of The Bush,[3] how God said to him: 'I am the God of Abraham, the God of Isaac, the God of Jacob'?" If these Patriarchs had been naught but a heap of poor remains, enclosed in their lonely tombs, Jehovah would not have deigned to take this title and call Himself the God of a handful of cold dust. Therefore something of these men must have outlasted their death and thus still remains in the sight of the Eternal; "for God is not the God of the dead, but of the living." Then, extending to all humanity what He had said of the first fathers of Israel:—

"All," added the Master, "are living unto God. And

[1] In regard to this question so keenly debated in our times see the scholarly essay by M. l'abbé Vigouroux, entitled: *De la Croyance des Hébreux à l'immortalité de l'âme*, in the second volume of *La Bible et les découvertes modernes*.

[2] We know how powerfully these Seers of Israel had proclaimed the dogma of the Resurrection:—

> "Those of your people whom they have put to death
> shall live again;
> those that were slain in the midst of me
> shall rise again.
> Awake from your slumbers and sing God's praises
> you that dwell in the dust!
> Because the dew that falleth on you
> is a dew of light."
>
> (Is. xxvi. 19.)

"And all the multitude of them that sleep in the dust of the earth shall once more awake, some unto life and others unto the reproach everlasting" (Dan. xii. 2; compare Ezekiel xxxvii. 1–14).

[3] Ἐπὶ τοῦ βάτου means doubtless: "In the chapter where is recounted the Apparition of Jehovah in the bush," for this marvel had given its name to that portion of Exodus. In like manner the first chapter of the Third Book of Kings was called "The Ark;" so too the first chapter of Ezekiel bore the name of "The Chariot," etc.

therefore you do greatly deceive yourselves," He concluded, addressing the Sadducees.[1]

The people, who had followed this new debate, stood speechless with wonder at such power; some Doctors of the Law loudly declared their delight,[2] and one of them, desiring to be better informed[3] as to the School of the Christ, approached nearer and put this question to Him:—

"Master, which is the first of all the commandments?"

This, indeed, was one of the questions which occupied every thoughtful mind in these times, disturbed as they were by the futile discussions of the Synagogue. In their worship of the Law the masters of Israel had really rendered the moral law an issueless labyrinth, accumulating precept upon precept[4] without end, concerning its every word. For some, the commandments of Tradition even outweighed those of Moses; for others, the one thing essential was to scrupulously follow the Pharisaic "Customs." Accordingly, this Scribe asked Jesus to pronounce between them.

The response of the Master did not leave them long in doubt. He pointed to the legend graven upon the phylacteries[5] of His hearers: each of them, in fact, contained that

[1] Mark xii. 27; Matt. xxii. 32. [2] Luke xx. 39.

[3] Mark xii. 28–34. The word πειράζων in S. Matthew cannot have the meaning of "to tempt, to set a snare for" the Saviour, for in S. Mark we see that the doctor was satisfied with the reply of the Master, and moreover that he received that splendid encomium from His lips: "You are not far from God's Kingdom." For this reason it is extremely unlikely that this Scribe should have approached the Lord with hostile designs.

[4] Every word of the Pentateuch had been scrutinized, every letter counted, and the result of all this research was to impose 248 positive and 365 negative precepts upon a people least fitted for metaphysical subtilties; and this grand total (613) was equal to the letters in the Decalogue. The Doctors were far from agreeing as to the relative value of these various commandments. Generally speaking, perfection consisted in the numerous ablutions, in the fringes upon their clothing, which were to recall The Eternal and His Law, especially in the phylacteries, which they zealously crowded with texts from the Holy Books.

[5] The phylacteries, as we know, were long bands of parchment covered with sentences from the Law, which the Jews wound about their head and arms. The four bands composing the phylactery set upon the brow, bore the following passages from the Mosaic Books: the first, Exodus xiii. 1–10; the second, Exodus xiii. 11–16; the third, Deuteronomy vi. 4–9; the fourth, Deuteronomy, xi. 13–21.

Prayer, repeated twice a day by pious Israelites, which commenced with the Hebrew word: *Shema*, Hearken — "Hearken, O Israel, the Lord thy God is the only God. And thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength."

"Lo! the first Commandment," said the Saviour, "and the second, which is like unto it, is this: Thou shalt love thy neighbor as thyself. There is no other commandment greater than these."

We should have to be living, like the Jews of that day, in the midst of the clouds accumulated by the Rabbis, to appreciate what a holy, beneficent light this speech seemed to shed upon their overflowing hearts. The simplest minds among them easily saw its truth; in two words it expressed the entire Law, or rather it reduced it to one single duty: Love, — to love God, above all things, and the neighbor for God's dear sake and in His sight. The Lord did not condemn the ignorant and weak to any irksome toil; He did not even exact of them that they should search the Scriptures. For mankind this is the whole Law and the Prophets, that they love God and their fellow-man.

Enraptured with a Doctrine which confirmed all that he had been able to descry in the Holy Books, the Scribe testified openly to his delight.

"Master," he cried, "you have well said!"

And one by one he repeated the Saviour's words: —

"Truly God is One, and there is none other besides Him! . . . He must be loved with all our heart, with all our intelligence, with our whole soul, and with all our strength. . . . To love our neighbor as ourself is more than all holocausts and burnt sacrifices."

These words of Osee,[1] connected in this way with those of the Christ, show what pious heedfulness the Scribe had brought to the study of sacred literature. Jesus was touched at such tokens of earnestness. He praised the wisdom of his reply and encouraged him to take the final steps which yet lay between him and the perfect light.

[1] Osee vi. 6.

"You are not far," He told him, "from the Heavenly Kingdom."

This conversation reached the ears of the Pharisees, for now, more than ever agitated, after the failure of their emissaries, they had gathered together and were inspecting with an anxious eye this Man Whom they durst no longer openly affront.

Jesus was well aware of their presence, and this time without waiting for them to cross-question Him, He addressed His words to them.[1]

"What think you of the Christ?" He asked them; "whose Son is He?"

"David's," they answered.

"How then," replied Jesus, "did David, divinely inspired,[2] call Him his Lord?

> "'The Lord said unto my Lord:
> Sit Thou on My right hand,
> until I reduce Thy foes as a footstool unto Thy feet.'

"If David calls Him his Lord, how then is He his Son?"

They could not answer this question without acknowledging the true origin of Jesus; David's Son, according to the flesh, He was still his Lord and Master, by eternal generation;[3] yet now passion blinded their minds, and they remained silent while that "the people heard Him gladly."[4] After the controversies of this morning no one dared question the Christ; they had discovered at last that it would be far easier to destroy Him than to refute His teaching.

[1] Matt. xxii. 41–46.

[2] Ps. cix. 1, 2. Δαυεὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ (Mark xii. 36).

[3] The Scribes themselves had some idea of this Mystery, for in their Aramean Paraphrase they thus translated the words of the Psalmist: "The Lord (Jehovah in the Hebrew) hath said to the Word (Adonaï in the Hebrew): Sit Thou at My right hand."

[4] Mark xii. 37; Matt. xxii. 46.

IV. Denunciation of the Pharisees.

Matt. xxiii. 1–39; Mark xii. 38–40; Luke xx. 45–47.

Jesus then turned toward the assembled crowds, and branding the hypocrisy of these the masters of Israel, He spoke their final condemnation: —

"The Scribes and the Pharisees," He said,[1] "are seated in the Chair of Moses. Take heed then and do everything they shall say to you; but do not according to their works, for they say and do not. They bind together heavy and intolerable burdens and lay them on men's shoulders, but they will not move them with even their finger-tips. They do all their works to the end that they may be seen by men; to this end, they broaden their phylacteries and make themselves long fringes. They love the foremost places at the Feasts, and the first seats in the synagogues, to have men salute them in the market-squares, and to be called Rabbis."

How far removed was this Judaic society, where such affectation and haughtiness prevailed, from the new rule now announced by Jesus! Here there is only one Master, the Father, Who reigns in Heaven; one only Doctor, the Christ; one only Nation of brethren, among whom the greatest is he who makes himself servant of all, and where the first places are reserved for the humblest. And this was the perfection which the Pharisees spurned, that so they might entrench themselves in that hypocrisy which was now destroying them and their nation! Jesus would not suffer such depravity to go unrebuked, and, for eight distinct times, standing in the centre of the listening throngs, now dumb with astonishment, He launched His Anathemas upon the princes and doctors of Israel: —

"Woe to you, Scribes and Pharisees, hypocrites, who have taken the key of knowledge, and made use of it only to close[2] the Kingdom of Heaven against men! You

[1] Matt. xxiii. 1–36.

[2] They closed the gates of the celestial Kingdom by straining the severity of the Law to the point of absurdity, thus rendering the practical ob-

enter not yourselves, but hinder others from entering therein.

"Woe to you, Scribes and Pharisees, hypocrites, who devour the homes of widows, while you feign to pray the longer! Wherefore your judgment shall be but the more terrible.[1]

"Woe to you, Scribes and Pharisees, hypocrites, because you run over land and sea to make a single proselyte, and after he is become one you make him a son of Gehenna twofold worse than yourselves!

"Woe to you, blind leaders, who say: 'If a man swear by the Temple, 't is nothing; but if he swear by the gold of the Temple, he is bound.'[2] Blind and foolish folk! Which is of greater dignity, the gold, or the Temple which sanctifies the gold?[3] . . . He who swears by the Temple swears by the Temple and Him that dwelleth therein.

"Woe to you, Scribes and Pharisees, hypocrites, who pay tithes upon a leaf of mint or anise or cumin,[4] and have

servance of it hateful and repellent; but most of all, by drawing the people away from belief in Jesus, they were effectually shutting "The Gate" of Heaven (John x. 9).

[1] Although this second malediction is not found in S. Matthew, either in the MSS. of Sinaï, the Vatican, or Beza, yet S. Luke's (xx. 47) evidence precludes any doubt as to the fact that it was uttered at this time.

[2] The glibness with which the Jews perjured themselves was a common saying among the Pagans: —

> Ecce negas, jurasque mihi per templa Tonantis;
> Non credo: jura, verpe, per Anchialum.
> (*Am-chaï-Aloh*, "by the living God!"
> 2 Kings ii. 29.)
> Martial, *Epigrammata*, xi. 94.

[3] "It is plain to be seen that the Temple and the Altar, which sanctify their offerings, are of greater dignity than the gift which is placed thereon to be sanctified by them. And yet these blind guides were so unreasonable as to claim that an oath sworn upon the gift or upon the gold thus consecrated in the Temple and over the Altar, was more inviolable than one sworn in the name of the Temple or the Altar itself. Why? Because they desired that gifts should be multiplied and the gold increased, for from this they made their profit; and that is why they sought to raise them in men's esteem, going so far in their blindness as to set the offering higher than the Temple and the Altar whereby it was consecrated" (Bossuet, *Méditations:* DERNIÈRE SEMAINE, ix^e^ journée).

[4] Anise and Cumin are two umbelliferous plants whose seeds are used in cooking, for their aromatic and seasoning properties.

neglected the weightier matters of the Law: justice, mercy, good faith![1] These things you ought to have done, and not to have left the others undone. Blind leaders, who strain your water that you may not swallow a gnat,[2] and gulp down a camel!

"Woe to you, Scribes and Pharisees, hypocrites, because you are like to sepulchres o'erwhitened, which appear beautiful without, but within are full of dead men's bones and every sort of rottenness! Even so you outwardly appear righteous in men's eyes, but inwardly you are full of hypocrisy and wickedness.

"Woe to you, Scribes and Pharisees, hypocrites, who build the sepulchres of the Prophets, and adorn the monuments of the righteous, and say: 'If we had lived in the time of our fathers, we would not have been accomplices with them in the blood of the Prophets!' You, therefore, confess that you are the children of those who slew them. Fill up the measure of your fathers! Serpents, spawn of vipers, how will you escape the damnation of Gehenna? For lo! now I send you Prophets, wise men, doctors; some you will kill, others you will crucify; you will scourge them in your synagogues, you will persecute them from town to town, so that all the innocent blood shed upon earth may descend upon you, from the blood of Abel the righteous unto the blood of Zachary,[3] son of Barachias, whom you

[1] Mich. vi. 8.

[2] Leviticus (xi. 20, 23, 41, 42) forbade the eating of any unclean beast. For fear of violating this law, the Pharisees drank nothing before having carefully filtered it.

[3] As to Zachary, see Vol. II. p. 91. The murder of this Prophet was regarded by the Jews as one of those crimes which had in past times most angered the Lord and called for His vengeance upon Jerusalem. "The blood of Zachary, shed within the sacred courts, could not be washed away," says the Talmud, "and Nabuchodonosor, upon his entering into the Temple, found that it still gushed from the spot as brightly as upon the day it was first shed. Fain to appease it, he brought certain of the Rabbis to the place and slew them; still the blood gushed forth, with ever the same even flow. He seized some children who were returning home from school and immolated them on the same spot; nor yet was the blood appeased. He summoned thither certain young priests and massacred them there; and the blood continued to gush forth. Nearly a hundred thousand victims succumbed without checking it one whit. Whereupon, drawing nigh the spot, Nabuchodonosor cried, 'Zachary, Zachary, thou hast destroyed the

slew between the Temple and the Altar. I say unto you, of a truth, that all these things shall fall upon this present generation."

Vehement and fierce as these words sound, coming from the gentle Jesus, yet we know He rather bemoaned than cursed the faithlessness of Sion; and He manifests His feelings now more clearly by repeating that tender reproach which we once before heard from His lips: —

"Jerusalem! Jerusalem! thou who killest the Prophets and stonest them that are sent unto thee, how often would I have gathered together thy children, even as a hen gathereth her little ones under her wings, and thou wouldst not! And behold your city shall be left desolate; for I say unto you, you shall not see Me henceforth till you shall say: 'Blessed be He Who cometh in the Name of the Lord!'"[1]

A mournful consolation this, for the nation of Deicides! Her last seed shall be converted only at the end of time, and then shall mourn the crime of their forefathers. This, then, was the only hope that Jesus could hold forth for the future to these Jews who now listened to Him, and who were to see, before their death, the Temple destroyed and their race scattered over the face of the globe.

flower of thy people: wouldst thou have me extinguish them utterly?" At these words, the blood ceased to gush from the place" (Lightfoot, *Horæ Hebraïcæ*, in Matt. xxiii. 35).

[1] Matt. xxiii. 37–39.

CHAPTER III.

THE LAST PROPHECIES.

Mark xii. 41–44, xiii. 1–37, xiv. 1, 2, 10–11; Luke xxi. 1–36, xxii. 1–6; Matt. xxiv. 1–51, xxv. 1–46, xxvi. 1–5, 14–16.

JESUS was standing not far from the Sanctuary when He anathematized the Pharisees. Before descending from this upper terrace[1] to the Gentiles' porches, He seated Himself in the court that was open to women, just over opposite the great coffers in which all offerings for the service of the Temple[2] were deposited. These three caskets, called *Schoferoth*, from their orifices, which were like the bell of a trumpet, were now surrounded by a knot of wealthy Jews, who were casting in their bountiful gifts with all the ostentatiousness imaginable. Just behind them a poor widow stole up to the box and dropped in her treasure, — two small pieces worth the quarter of a Roman *as*.[3] "It was all her living," and Jesus knew it.

Forthwith, calling His disciples, He pointed out the humble soul to them.

"In truth," He said, "this poor widow has given more than all the others; for they, indeed, have put but a portion from their overabundance into the treasury, while she, out of her poverty, has given all that she had, even her whole living."

[1] Upon this second terrace and in the Women's Court stood those coffers in which Jesus saw the poor widow cast her offering.

[2] Mark xii. 41–44.

[3] Λεπτόν: Prouhta. This was the smallest coin current among the Jews. S. Mark, writing for Roman readers, adds that two λεπτά were worth a *quadrans*, or the eighth part of an *as;* the value of the *as*, in the time of Jesus Christ, was about one cent.

The Lord rose thereupon, and traversed the length of the porches.[1] His disciples, following after, were admiring the splendors of the Temple, — all the more, indeed, because Jesus had just now predicted its destruction.[2] Everything about this edifice enchanted their delighted eyes: mosaics, sculpturing, colonnades, gateways, all gayly bedight with precious metals. High above their heads rose the terraces, like a mountain of white marble, bearing on its brow the glittering façade of the Sanctuary, resplendent with burnished gold.

One of the disciples stopped the Lord.

"Master," said he, "see! look at these stones! what a structure!"[3]

Others added that all this magnificence was the free gift of Israel, and each uttered his prayers for this national monument, one of the wonders of the world and the crowning honor of Judea. But the sentence was irrevocable. And now Jesus could only renew it in formal terms.

"Of all these great buildings," He said, "truly I tell you, there shall not remain one stone upon stone."[4]

Such was the Saviour's farewell to the Temple. Thirty-five years later the Sanctuary crumbled into dust amid the flames, never again to tower over the town. All in vain did Julian the Apostate try to give the lie to those prophetic words of the Christ; from the ruins heaped there by the hand of God, flames shot forth and put the terrified workmen to flight.[5] It was decreed that the ruin should

[1] Matt. xxiv. 1, 2.

[2] Matt. xxiii. 38.

[3] Mark xiii. 1.

[4] Every Friday the Jews of Jerusalem render involuntary homage to this Prophecy of the Christ. Gathering together at the base of a rock of the Haram, one of the still visible remains of the Temple, they pass whole hours in weeping over the ruin before them, kissing the stones and chanting passages of the Bible between their sobs and groans.

[5] "While Alypius, aided by the governor of the province, pushed on the work as well as they might, terrible globes of fire burst forth from the foundations, which were first shaken by violent concussions; the workmen, who kept on beginning the work anew, were again burned at every fresh attempt; the spot finally became inaccessible and the enterprise was abandoned" (*Ammianus Marcellinus*, lib. xxiii. cap. 1).

remain complete, and that "the Holy Place should be left desolate forevermore." [1]

The little company left the Temple, crossed Kedron-Gorge, then clambered up the Mount of Olives. Once on the top Jesus sat down, and before withdrawing farther toward Bethany, lingered to gaze at the town which He was never to enter again except to die. From this high point the whole scene of the Passion was now spread before His eyes: at His feet was Gethsemani; yonder, on Mount Sion, shone the palaces of the pontiffs and Herod's royal residence; facing Him and nearer the Temple stood Pilate's Pretorium, while afar off He could see Calvary and the tomb.

For a time the disciples respected the Master's silent revery, but soon, disquieted by all they had just been hearing, some of them approached Him. These were Peter, James, John, and Andrew; they wanted Him to explain to them personally the mystery contained in His final words.

"When shall all these things take place? What shall be the Sign" of His Coming and the end of time? [2]

Jesus did not fully satisfy their queries, for the hour which they desired to know is still God's secret; but He unveiled so much of the future for their benefit as it was fitting for them to know, — the approaching end of the Jewish world, and the more fearsome ending of the whole world. Indeed it was with design that the Lord united these two catastrophes. He knew that, for the Apostles, imbued with Judaic prejudices, Jerusalem was everything, and its ruin meant that of the universe. And, in consequence of this confusion, which continued to linger in their minds until after the actual destruction of the Holy City, the disciples remained in a state of continual expectation and watchfulness. And this was what Jesus wished; His Prophecy was framed, not so much to reveal the things of the future as to give them a lesson; it was not meant in the least to satisfy a vain curiosity, nor, by a clear view of the future, to plunge the faithful into discouragement or

[1] Matt. xxiii. 38. [2] Mark xiii. 3, 4.

presumption. Hence the care which the Lord took to envelop His thought in figurative language, linking events which had so many points in common, and dealing with facts even as one Who sees all things as eternally present, unto Whom a thousand years are as one day. Hence, too, the form in which the Apostles afterwards recorded this prediction of the Master. Faithful interpreters of Jesus, they pointed out to their own disciples two horizons, one nigh at hand, the other stretching afar off to the end of the world, yet so alike in outline, in color, and appearance, that the near landscape seems at first sight undistinguishable from the distant prospect. It is especially in Saint Matthew and in Saint Mark that the Prophecy of Jesus assumes this character; in Saint Luke, the two dread disasters can be more distinctly discerned, and the language of the Master which indicates this difference is here more carefully noted. Hence we prefer to follow the latter Witness, for he will enable us to determine best what is proper to each of the several events predicted.

Jesus revealed, first, what was to precede the fall of Jerusalem:[1] false prophets seducing Judea;[2] a thousand scourges falling upon her, wars, plagues, famines, great earthquakes; then "the beginning of sorrows,"[3] — that is to say, the persecution of the new-born Church, wherein the weakest shall succumb beneath their trials, one brother denouncing another, fathers betraying their children,[4] horrible scandals, "charity frozen up in their hearts;" but all this time faith gaining ground even while evil increases, and "the Gospel, as preached throughout the world," made

[1] Luke xxi. 8–19; Matt. xxiv. 4–14.

[2] This sign, foretokening the destruction of Jerusalem, shall be witnessed again, but fraught with greater terrors, at the end of time; the bewitchments of that day shall prevail against all human power; it shall be the last wild onset of Satan, the reign of illusions and unreason, and of the subtlest hypocrisies of all. "There shall rise false christs and false prophets, who shall show signs and wonders so as to lead astray, if that were possible, even the elect" (Matt. xxiv. 24; Mark xiii. 22.)

[3] Anguish so great that the Sacred Text compares it to the pains of childbirth: ἀρχὴ ὠδίνων ταῦτα (Mark xiii. 8).

[4] "Primo correpti qui fatebantur, deinde indicio eorum multitudo ingens" (Tacitus, *Annales*, xv. 44; 2 Tim. iv. 16; Hebr. *passim*).

known unto all.[1] Such was to be the earliest age of the Church.

"Thereupon," continued Jesus,[2] "the end shall come. When you shall see the abomination of desolation in the Holy Place[3] (Matthew and Mark[4]), when you shall behold the hosts encompassing Jerusalem (Luke), know that its ruin is nigh. Then let them that are in Judea flee into the mountains, let not him who is on the house-top descend to take anything from his dwelling,[5] and let not him who is in the field return in quest of his garment. Woe to the women with child and them that give suck in those days! Pray that your flight happen not during the winter nor on a Sabbath-day,[6] for there shall be then great affliction, such as, since the beginning of the world up to this present, hath never been nor ever shall be aught like unto it."

Every line of this Prophecy was a vivid representation of the times which were to come. Never, indeed, was the spirit of seduction so potent with the people as when the siege of Jerusalem was close at hand. Now, at the call of Teudas, the populace rushed to the Jordan, carrying with

[1] Coloss. i. 6, 23; 2 Tim. iv. 17.

[2] Luke xxi. 20–24; Matt. xxiv. 15–21; Mark xiii. 14–19.

[3] Βδέλυγμα τῆς ἐρημώσεως is a translation of those two words of Daniel, שִׁקּוּץ שֹׁמֵם (Dan. ix. 27). By this very many interpreters understand the Roman eagles, adored as idols by the soldiers; but it was not at the last siege only that these emblems appeared in Jerusalem, for they had already entered therein with the train of Pompey and of Pilate. Hence it is more likely that Jesus is here referring to the profanation of the Temple by the Zealots.

[4] SS. Matthew and Mark add directly: "Let him that readeth understand" (Matt. xxiii. 15; Mark xiii. 14). Apparently these are words inserted into the Lord's discourse by the Evangelists, and intended to attract the reader's attention to an expression hard to understand (Jansenius of Ghent, *in loco*).

[5] In the East the flat house-tops enable one to pass from one quarter of the city to another, and sometimes even to reach the city gates, without descending to the street. Perhaps this is the purport of Jesus' recommendation, unless indeed it is to be understood simply: "Descend by the outer stairway without losing the time required to pass through the interior of the house."

[6] Up to the time of Jerusalem's destruction the Jews converted to Christianity observed certain customs of their nation, and in particular the Sabbatic rules, by which any journey or flight would be rendered impossible upon the sacred day.

them their goods, fully persuaded that the stream would stand apart before their approach;[1] again, the dismayed city saw thirty thousand Jews going up to the desert, led thither by a false prophet, and waiting upon the Mount of Olives for the walls to fall before them, as of old the walls of Jericho had fallen.[2] There, too, was Simon the Magician, multiplying his deceptive marvels;[3] while, over yonder, were to hang two sons of Judas the Gaulonite, crucified for having renewed the sedition set on foot by their father.[4]

All these disturbances would soon shake the land of Judea. The rebellion, continued under the rule of Caligula and Claudius, broke out openly in the reign of Nero; "after the rumors of war shall succeed war"[5] itself, together with such disasters that the Jew Josephus considers these the prelude of his country's destruction.[6] Their wisest leaders were shaken; their towns were divided into two camps;[7] peoples and cities flung themselves upon each other with fury; blood flowed in every land, — in Gaul, under Vindex and Virginius, on the Danube, in Germany and Brittany, even to the frontiers of the Parthian Empire. Those who escaped the sword succumbed to other plagues: under Claudius the famine was a permanent evil;[8] during one autumn season the pestilence reaped its harvest of thirty thousand inhabitants in Rome,[9] and at the same time the earth trembled and quivered in every known region. Jerusalem was not the only spot disturbed:[10] about Naples the soil had already begun to smoke, sending out low, sinister murmurings;[11] Crete, Apamea, Laodicea, Rome

[1] Josephus, *Antiquitates*, xx. 5, 1.
[2] Josephus, *Bellum Judaïcum*, ii. 13, 5.
[3] Acts viii. 9, 24.
[4] Josephus, *Antiquitates*, xx. 5, 2.
[5] Matt. xxiv. 6.
[6] Josephus, *Bellum Judaïcum*, ii. 17, 10.
[7] Josephus, *Antiquitates*, xx. 8, 6.
[8] "Assiduas sterilitates" (Suetonius, *Claudius*, 18. Compare Acts xi. 28).
[9] Tacitus, *Annales*, xvi. 13. Suetonius, *Nero*, xxxix.
[10] Josephus, *Bellum Judaïcum*, iv. 4, 5.
[11] Strabo, lib. v. cap. iv. 4, 5, 6, 9. Diodorus of Sicily, iv. 21.

itself, trembled upon their great bases,[1] while that queen of the world only profited by these dreadful warnings to unloose all her horrors upon the disciples of the Christ; some they crucified, others were cast before wild beasts; others, saturated with pitch and resin, were set fire to during a summer's evening festival, and like living torches illuminated the gardens of Nero.[2] Surely it seemed as if, according to the Master's prediction, an implacable hatred had moved the whole human family to rise in arms against His disciples.[3]

The fulfilment of the Prophecy was not less literal as regards the ruin of Jerusalem. One of their own traditions, recorded by Josephus, foretold that the town would be devastated and the Temple burnt so soon as ever the Holy Place should be soiled by Jewish hands. "Although the Zealots did not believe in this prophecy, they accomplished it," adds the historian.[4] Shortly after the investment of the city by Cestius,[5] the Temple became their citadel and

[1] There was an earthquake in Crete in the year 46; at Rome on the day Nero took the toga virilis (51); at Apamea in Phrygia, 53; in Laodicea in Campania, 60 (Tacitus, *Annales*, xiv. 27; xv. 22, etc.). In order to reassure his trembling friends Seneca could find nothing better to urge than that it was the common lot: "How many towns in Asia and Achaia have fallen under the same blow! How many cities of Syria and Macedonia have been swallowed up! And in the Island of Cyprus what ravages are to be seen! How many times has Paphos been shaken to the depths! How often we are told of entire cities having disappeared!" (Seneca, *Epist.* xci. 9. This letter was written in 58.)

[2] Tacitus, *Annales*, xv. 44.

[3] "Genus hominum superstitionis novæ et maleficæ" (Suetonius, *Nero*, 16). "Exitiabilis superstitio . . . multitudo ingens odio generis humani convicti sunt" (Tacitus, *Annales*, xv. 44). When S. Paul presented himself before the synagogue of Rome the Jews said to him: "We know only one thing concerning this sect, to wit, that it is gainsaid in every place" (Acts xxviii. 22).

[4] Josephus, *Bellum Judaicum*, iv. 6. 3.

[5] "Jerusalem has been twice besieged in these times: first by Cestius, Governor of Syria (68); the second time by Titus, four years afterwards. . . . In the last-named siege there were no means of saving oneself; Titus pressed the attack with too much warmth; . . . but there was nothing like this in the siege of Cestius; he was encamped some fifty stadia, or in other words six miles, from Jerusalem. . . . And this was when it behoved them to depart; this was the signal which the Son of God gave to His own. Thus then He has most clearly distinguished between these two sieges, — one in which the town was to be surrounded by ditches and

the seat of their tyranny. Not content with filling the courts with combats and bloodshed, they mimicked the sacred functions and drew lots for a Sovereign Pontiff. Chance chose for them a countryman, not even of the tribe of Levi; this fellow they invested with the ephod, and, before the eyes of the weeping priests, forced him to go through the sacred rites.[1]

Thus was "the abomination of desolation" introduced into the Holy Place. At this unmistakable token the disciples took to flight, before John of Giskala closed the gates of Jerusalem,[2] and the robber-hordes, camping round about, began to massacre the fugitives, — before Titus, wheeling up his troops in haste, had hedged the doomed city about, to make it the tomb of Judea. From their hiding places over beyond Jordan they beheld afar off "the great Wrath"[3] falling upon Jerusalem, and in the frightful sacking of the town saw the fulfilment of the desolation predicted by Jesus, "so great that never since the beginning of the world unto this present hath there ever been, nor ever shall be, aught like unto it."[4] In a season of seven months more than ten hundred thousand men perished, and that which came not "under the edge of the sword, was led away captive by all the nations." "Not a man would have been saved if the days" of the siege "had not been shortened; this was done for love of the Elect," and under circumstances which clearly betrayed the hand of God. In fact, their preparations for the defence were neglected, their provisions were destroyed, and the arrival of the Romans was so unlooked for that the Jews forthwith abandoned a part of their defences.[5] Taking Titus' own avowal, God

fortifications (Luke xix. 43), when there would be no hope but death for those shut up within its gates; in the other it would be merely encircled by the army (Luke xxi. 20), and invested rather than formally besieged; and this was when it behoved them to fly and seek shelter in the mountains" (Bossuet, *Discours sur l'histoire universelle*, ii^e partie, chap. xxii.).

[1] Josephus, *Bellum Judaïcum*, iv. 3, 8.

[2] Eusebius, iii. 5. S. Epiphanius, xxix. 7.

[3] Luke xxi. 23.

[4] Matt. xxiv. 21. "Never did any people," says Josephus, "since the beginning of the world, behold so many calamities conjoined with so many crimes" (Josephus, *Bellum Judaïcum*, v. 10, 5).

[5] Josephus, *Bellum Judaïcum*, v. 1, 5; vi. 8, 4.

Himself made war on the side of the besiegers and beat back the Jews from their impregnable ramparts.[1]

According to this description, borrowed from profane annals, it is evident that not one detail in the Master's Prophecy remained without its actual fulfilment. To this He added that Jerusalem should be trampled under foot by the Gentiles, even until the time of the nations be accomplished;[2] hereby foretelling what we have witnessed for now eighteen centuries, — that all peoples shall successively enter the Church; and then only, when the salvation of the Gentiles is consummated, shall the remnant of Israel be saved in their turn.

Thereafter shall come that end of the world here predicted by Jesus,[3] when the gray old earth's enticements have worked their last charms, and the stars are veiled from sight, men pining away with anguish at the clamor of the sea and its hoary floods; the powers of heaven shaken from their spheres; the Cross, the Sign of the Son of Man, appearing in the sky; the Christ Himself descending upon the clouds in great power and majesty; all humankind awakened by the Angel's trumpeting; dark hosts of eagles, the avengers of God, falling upon the sinful world as upon an abandoned carcass; and all this vast scene of terror shall be unrolled before our sight more swiftly than the bright thunderbolt from heaven.

After this manner shall come the last moments of the universe. Jesus indicated all the signs which are to proclaim its presence, as plainly "as the fig-tree's leafage marks the coming of the summer;"[4] but, far from fixing the day and the hour, He declared that neither the Angels in Heaven, nor the Son, in so far as He is Man,[5] knew aught thereof; it is to remain a secret with the Father.

[1] Josephus, *Bellum Judaïcum*, vi. 9, 1.
[2] Luke xxi. 34.
[3] Luke xxi. 25–33; Matt. xxiv. 23–35.
[4] Luke xxi. 29, 30.
[5] Matt. xxiv. 36. Jesus knew this hour, because He is God, and all the treasures of science and wisdom are in Him (Coll. ii. 3). But had He been but a mere man, howsoever perfect His nature and His intelligence, He would have been ignorant of this secret, as well as were the Angels.

The Jewish race[1] is not to end before these things happen, and as for the Christians, their first duty is to live in expectation of the Judgment, — conceiving no anxiety at the thought, but with serene and confident glance scanning the horizon of time in readiness to receive these forerunners of redemption.

"Take heed," He charged them;[2] "watch and pray; for you know not when is the time. It shall be then even as when a man is about to make a far journey, and leaves the care of his household to his servants, appointing for each what he must do, and bidding the gatekeeper be vigilant. Watch ye, therefore, for you know not when the Master will come, — if it shall be at even, or at midnight, whether at cock-crow, or in the morning, — for fear lest, coming suddenly, He find you sleeping. And this which I say unto you, I say to all: 'Watch!'"

This, then, was the fruit which Christians must needs gather from the Prophecy of Jesus. Therefore it was that He spoke so much at length of vigilance, multiplying comparisons and parables in order to better inculcate this first requisite.

"Those days shall be like unto the days of Noë, when all men were eating, drinking, marrying wives, and straightway the Deluge swallowed them up,"[3] "as the springe snaps upon the bird," or "as the lightning rends the thundercloud."[4] Besides these images, He repeated similitudes delivered in former times, but hitherto only as if to remind them that it was their duty to watch and see that His word bore fruit; one was the Parable of a steward overtaken in his evil-doing, the other that of the talent concealed by an idle servant.[5] But none touched the Apostles more keenly

[1] Ἡ γενεὰ αὕτη, which we read in all three of the Synoptic Writers, must signify here the Jewish nation. Γενεά, in fact, in Hellenistic Greek has not only the meaning of generation but that of race; now the context shows plainly that this second sense ought to be preferred.

[2] Mark xiii. 33–37.

[3] Matt. xxiv. 37–39.

[4] Luke xxi. 35; Matt. xxiv. 27.

[5] Matt. xxiv. 43–51, xxv. 14–30. From the evidence of S. Luke we find the first of these parables was delivered by the Lord in Perea (Luke

than the Parable of the Virgins, which He uttered now for the first time.[1]

It pictured the marriage merry-makings and the ten virgins, companions of the bride, marching in the nuptial procession. At eventide these girls betake themselves to the home of the betrothed maiden; but five of them are prudent, five foolish. Now the latter, seeing their lamps still burning, do not remember that they will shortly flicker and become exhausted, and so they neglect to procure their portion of oil. In the middle of the night the distant shout is heard:—

"Behold the bridegroom! Go ye forth to greet him!"

The ten virgins rise up, and proceed to make ready their lamps.

"Give us of your oil," say the foolish to the wise, "because our lamps are gone out."

And the wise answer:—

"For fear that there be not enough for us and for you, go rather to them that sell, and buy therefrom."

While they are gone away the bridegroom comes. Those that are ready go in with him to the marriage, and the door is shut. Not long after come the other virgins, saying likewise:—

"Lord! Lord! open to us."

And he answered them:—

"Of a truth, I say unto you, I know you not."

"Watch then," the Master concluded, "for you know neither the day nor the hour."

Then reverting to the Prophecy which He had thus interrupted, He completed it by setting before them the scene of the last Judgment.[2]

In presence of the celestial King, seated upon the throne of His majesty and encircled by Angels, all nations of earth shall be assembled together, and He shall separate them one from another, even as a shepherd separates the

xii. 42–46), the second in the house of Zacheus the publican (Luke xix. 11–28). (See vol. ii., pp. 94 and 156.)

[1] Matt. xxv. 1–13.

[2] Matt. xxv. 31–46.

sheep from the goats, — the sheep on his right hand, the goats on his left. Then shall the former be gladdened by His loving words: —

"Come, you blessed of My Father, come hither and possess the Kingdom which hath been prepared for you before the foundation of the world."

And even at the same moment His malediction shall fall upon the goats: —

"Depart from Me, you cursed, into that everlasting fire which hath been prepared for the Devil and his Spirits."

Then shall there arise between Heaven and Earth a solemn converse. God Himself shall disclose the glory of His Elect.

"I was hungry," He shall tell them, "and you gave Me to eat; I was thirsty and you gave Me to drink; I was homeless and you gave Me shelter; I was naked and you clothed Me; I was sick and you visited Me; in prison and you came to Me."

Overwhelmed by such praises and feeling that grace alone has been all-powerful in them, the righteous, in their humility, shall cast about how to esteem this their great merit.

"Lord," they shall say, "when did we ever see Thee hungry, and when did we ever give Thee food?"

"Of a truth," saith the Great King, "each time that you did it unto one of the very least of My brethren you did it unto Me."

And the just shall go into eternal life and the damned into punishment eternal.

Thereupon Jesus brought his long discourse to a close.

"You know," He said, "that the Passover takes place in two days,[1] and that the Son of Man shall be delivered up to be crucified."

By these words He recalled His disciples' minds to what was being plotted against Him at that very hour in Jerusalem. In fact the departure of the Christ had left

[1] Matt. xxvi. 1. It was on Tuesday evening that Jesus uttered this prediction, at the hour when the sun was just sinking to the horizon, and so was ushering in Holy Wednesday, the second day before the Pasch.

the field free to His vanquished and humiliated foes; they could not wait for the morrow to deliberate upon their schemes of vengeance. Pharisees, Sadducees, Priests, Scribes, Ancients of the people,[1] all were resolved that this audacious man, who had made an open show of their shame, and was a perpetual menace to their peaceful relations with Rome, should be cut off from Israel.

To the south of Mount Sion rose a large palace, the residence of the High-Priests; it was there that the enemies of Jesus held their assembly and Caïphas presided over their deliberations. The Pharisees brought with them all their habitual fanaticism, the Pontiffs evidenced their contempt for all belief in spiritual things, while Herod's courtiers only hoped to further their own political schemes. The resolution passed was worthy of such a council. Out of fear of the populace they decided to temporize until just after the festival ceremonies were completed, and then seizing the Christ of a sudden, to put Him to death; but an unforeseen incident altered these first plans and precipitated events.

Judas had not followed Jesus up the Mount of Olives; lingering in the porches he overheard a group of Temple-guards[2] discussing how they might manage to arrest this troublesome Reformer, Who was powerful enough to hold in check the princes of the people.

"What will you give me," he asked them, "and I will deliver Him unto you?"

They recognized him as one of the Twelve who accompanied the Nazarene, and they at once proceeded to report this proposition to the Sanhedrin members.[3]

The latter welcomed the idea with great joy. Judas, immediately introduced into their meeting, confirmed his offer, extending his hand to receive the wages of his crime. He was treated indeed like a common huckster, for the Jews, after much haggling over the sum, only allotted him

[1] Matt. xxvi. 3–5.
[2] Luke xxii. 4. Συνελάλησεν τοῖς . . . στρατηγοῖς.
[3] Matt. xxvi. 14–16; Mark. xiv. 10, 11.

thirty shekels,[1] which was but the price of a slave. Pitiful as this sum seemed, the Apostle seized it. From that moment, says Saint Luke,[2] "Satan entered into him." Two days later Judas betrayed his God.

[1] The weight of the shekel was equivalent to six grams, and the gold it contained about twenty-four cents; but in the time of Jesus, as the Jews made use of Greek money, the shekel of which mention is made in the New Testament weighed fifteen grams fifty-six centigrams, and was worth about sixty-two cents. The thirty shekels given Judas was something near $18.60 (see Saigey, *Traité de métrologie*, pp. 27 et 55).

[2] Luke xxii. 3.

CHAPTER IV.

THE LAST SUPPER.

I. Judaic Ritual of the Passover.

Before recounting the doings at that evening meal, when Jesus celebrated the Pasch for the last time, it is quite important to recall its symbolic rites; for the Saviour made such frequent allusions to them that His words scarcely can be comprehended by the reader who is not initiated into the customs of the Hebrew people.

"Israel's Great Festival" was now no longer distinguished by the simplicity of earlier ages. We should search in vain for the Jewish household, all standing, with staff in hand, loins girded and sandals upon their feet, eating in haste the lamb garnished with bitter herbs, and the unleavened bread. Had these olden customs been altered even before the Captivity? Or did the change take place only during the Jews' sojourn in Babylon? This we do not know; still we cannot doubt but that the new Schools of the Scribes, which became so numerous after the return to Jerusalem, must have exercised as profound an influence upon the rubric of the Paschal Supper as they did upon very many other Mosaic institutions. Under color of reviving ancient usages they really disfigured them, and transformed them into inflexible rules. It is to this narrow formalism, exemplified in the Talmud and its commentaries, that we must refer to-day for a representation of the Passover as Jesus celebrated it.

On the evening of the fourteenth day of Nisan the different families gather together to partake of the legal repast. The lamb baked in the furnace must preserve a form whose prophetic significance was manifest. It was attached to two branches of pomegranate, whose wood is less sensitive than any other to the action of heat;[1] one of the branches penetrated the whole length of the creature, while the other, shorter than the first, fixed the front feet, which were stretched out in form of a Cross.[2] These preparations were the object of scrupulous precaution, for they must needs beware of breaking one of its bones;[3] the least infraction of this law was punished by forty blows from a thong.[4]

At nightfall the guests, whose number varied from ten to twenty,[5] bestowed themselves upon couches slightly raised from the floor, the left arm supported upon a cushion, the right hand free to reach the food. To lie at ease during their meal was the distinctive privilege of all freemen; hence it was fitting that upon the anniversary of that great deliverance Israel should comport itself as a people unenthralled by any servitude.

The father of the household first took up a cup of wine mingled with a little water.

"Blessed be the Lord," he said, "Who hath created the fruit of the vine!"

Whereupon each guest, in his turn, drank from this cup. Undoubtedly this was the same cup which Saint Luke speaks of as blessed by Jesus at the beginning of the Last Supper.[6]

A basin full of water and a napkin were passed around the assembly immediately afterward, that all might purify their hands; the washing of the feet narrated by Saint John is probably connected with this rite. When these

[1] Maimonides, *Pesachim*, vii. 1.
[2] S. Justin, *Dialogus cum Tryphone*, 30.
[3] Exod. xii. 46.
[4] *Pesachim*, vii. 11.
[5] *Megilla*, iv. 3. Josephus, *Bellum Judaïcum*, vi. 9, 3.
[6] Luke xxii. 17.

ablutions were completed each one took his place at the table among the rest of the guests.

The board was spread with sundry dishes; at one side of the Lamb were set bitter herbs, such as cresses and parsley, in remembrance of the sorrows of Egypt;[1] then the azyme-bread, thin and tasteless, like the paste which the yeast had not time to leaven before the precipitate flight of Israel.[2] One last symbolic dish completed the repast; it was called the Charoseth, a compound of various fruits, — apples, figs, and citrons, — cooked in vinegar; by the use of cinnamon and other spices they gave it a ruddy tint like that of bricks; this color, together with its long, flat shape, recalled to their minds the mortar-pits of Phithom and Ramases.[3] Often they added several viands prepared and blessed at the same time as the Lamb; these were, according to the commandment set down in Deuteronomy,[4] a young kid or a sheep roasted, which later on became the Chagigah;[5] but generally they reserved this sacrifice for the fifteenth of Nisan and the days following. The master of the house, as soon as the food was put before him, took the herbs, dipped them in the Charoseth, while thanking God for having created the good things of earth, whereupon all ate thereof a portion not less than the size of an olive.

A second cup was then poured out, and the youngest of the company requested the father of the family for an explanation of these rites. The latter, to lend a more solemn significance to his response, lifted up in succession before the eyes of all the different dishes forming their repast, and while so doing recalled what memories of past times were attached to each, — the Lamb, immolated to turn away Heaven's anger, whereat the Angel of Death

[1] Maimonides, *De Fermento et Azymo.*

[2] Kitto, *Cyclopædia:* PASSOVER.

[3] Maimonides, *Pesachim*, vii. 11; Exod. i. 11. We know that the Israelites were obliged to mould the bricks of clay which were used in the building of these two cities (Vigouroux, *La Bible et les Découvertes modernes*, t. ii. p. 227).

[4] Deut. xvi. 2.

[5] חֲגִיגָה, from חָגַג, to feast (see *Chagigah*, i. 6; *Pesachim*, vi. 3).

passed[1] over Israel without striking their first-born; the bread of anguish, eaten during the terrors of their flight;[2] the herbs, bitter as the slavery from which they had come forth triumphant.

"And for such wonders as these," he added, "it behoveth us to praise and exalt Him Who hath changed our weeping into gladness, our darkness into light; unto Him alone doth it behove us to sing 'Alleluia!'"

Then at once the whole company entoned the Hallel:[3]—

"Sing praises, O ye servants of Jehovah
praise ye the Name of your God!
Blessed be the Name of the Lord
from this time forth and forevermore.
From the rising unto the setting of the Sun
the Lord's Name is to be praised!"

So they continued on to the end of the following Psalm, chanting their song of triumph over the deliverance out of Egypt:—

[1] Pasch, πάσχα, from פֶּסַח, Aramean form of the Hebrew פֶּסַח, The Passage. The meaning of this word is given by Moses himself: "When your sons shall ask you, What is this rite? you shall tell them: 'T is the Victim of the passing-by of the Lord, when in Egypt He passed over the sons of Israel, striking the Egyptians but sparing our abodes" (Exod. xii. 26, 27).

[2] Deut. xvi. 3.

[3] The Hallel, הַלֵּל, "Praise," is the name given to a series of psalms beginning with this glad acclamation, הַלְלוּ־יָהּ, Halleluia: Praise Jehovah (Psalms cxii.–cxviii. in the Hebrew, cxii.–cxvii. in the Vulgate). It was sung upon the Feasts of Pentecost, the Tabernacles, and the Dedication, but more especially upon the Passover; hence it got the name of the Egyptian Hallel to distinguish it from the Grand Hallel, Psalms cxviii.–cxxxvi. (see Maimonides, *Jad Hachezaka Hilchoth Chamez*, viii. 10). Though chanted in the Temple during the immolation of the lamb, these psalms were repeated in the evening by each family during the Paschal Meal. This time it was divided into two parts, the first comprising Psalms cxiii. and cxiv. according to the Hebrew, — that is, the *Laudate, pueri, Dominum* of the Vulgate, and the *In Exitu* as far as *Non nobis, Domine, non nobis.* The second part was reserved for the close of the repast after the lamb was eaten. It included Psalms cxv.–cxviii. according to the Hebrew; in the Vulgate, cxiii. from *Non nobis, Domine;* cxiv. *Dilexi quoniam exaudiet Dominus;* cxv. *Credidi propter quod locutus sum;* cxvi. *Laudate Dominum omnes gentes;* cxvii. *Confitemini Domino.*

"O Sea, wherefore didst thou flee away?
and thou, Jordan, wherefore turn backward?
Ye Mountains, wherefore skip like kids?
and you, little Hills, like young lambkins?
In the Presence of the Lord, tremble, O Earth,
in the presence of the God of Jacob.
For He changeth the rocks into fountains,
and the stones into springs of living water!"

During these canticles of joy they drank the second cup. The father of the family then took the azyme-cakes and broke them before blessing and distributing them. In order that all might recollect that this was the bread of sorrowfulness no one might eat more than a morsel, along with a few herbs, and soaked in the Charoseth. Then came the time for the Lamb; when once carved and distributed to each guest it must needs disappear entirely, and no other meats were served up thereafter.

Then the father of the household poured out a third cup, — the Chalice of Benediction,[1] — and this probably was that which the Christ changed into the Blood Divine. So soon as ever it was drunk they intoned the final hymns of the Hallel, wherein their grateful hearts burst forth into transports of joy: —

"Not unto us, Lord, not unto us,
unto thy Name belongeth glory,
O source of Mercy and Truth!
Now let the Nations come unto us, saying:
'Where is your God?'
Our God is in the heavens:
that which He willeth that doeth He.
. . . . . .
Then what shall I render unto Jehovah
for all his benefits?
I will lift up this Cup of Salvation,
and I will invoke His Name.
Yea, I am Thy slave, Jehovah,
Thy slave and the son of Thine handmaid.

[1] In regard to this Cup of Benediction see Lightfoot, *Horæ Hebraïcæ*, in Matt. xxvi. 27.

Thou hast broken my chains in pieces:
to Thee will I offer a sacrifice of praise,
praising I will call on the Name of the Lord!"

Then appealing to the whole world, Israel, in a holy ecstasy, endeavors to entice them all unto the service of the true God: —

"O all ye Peoples, praise ye Jehovah:
ye Nations, exalt His Name!
For His Love is mighty amongst us,
and the Truth of Jehovah endureth forever!
Alleluia!"

A fourth cup hereupon passed from hand to hand and marked the end of the repast.

Such was the Jewish Passover when Jesus celebrated it for the last time.[1] With this description before our minds it will be easy for us to supply what is omitted in the Evangelist's narrative, while, too, by this means we may decipher the allusions and understand the transformation of this Figurative Rite into that holiest function of religious worship, — the most Holy Mystery of the Mass.

II. The Feast of the Passover.

Matt. xxvi. 17–25; Mark xiv. 12–21; Luke xvii. 7–18; John xiii. 1–22.

All during Wednesday Jesus had not appeared either in the Temple or in Jerusalem. On the morning of Thursday the Apostles inquired of Him whereabouts they were to eat the Paschal Supper, for "they were now in the First Day of Azymes."[2]

Leaving Judas unnoticed, though ordinarily He was the one entrusted with the care of their larder, the Saviour called Peter and John.[3]

"Go," He told them, "and prepare what is necessary."

[1] For the details of the Passover see Mischna, *Tesachim*, and the commentaries of Maimonides.

[2] Matt. xxvi. 17.

[3] Luke xxii. 8.

"Where will you have us make it ready?" inquired the disciples; for they knew that Jerusalem was rife with danger for them.

"Go into the city," Jesus replied;[1] "as you are entering you shall meet a man carrying a jar of water; you will follow him, and on reaching the house whither he shall go you will say to the master of the dwelling:—

"'Lo, thus sayeth our Master:[2] Mine hour is close at hand, and I am to keep the Pasch with My disciples at thine abode. Where is the room[3] where I may eat the Passover?' Then he himself shall show you a large upper room,[4] furnished with couches and arranged beforehand. There do you prepare all things needful."

Peter and John obeyed; at the city gates they met a man who was coming up with some water drawn from the Fountain of Siloë, and following in his footsteps they found the householder described to them. It was some disciple of the Lord, hitherto unknown to the Apostles.[5] Finding Himself constrained to prepare for the event of the Passover, the Saviour had warned this friend to hold his residence in readiness for His coming.

Once consecrated by the Eucharistic Sacrifice, this "Upper Chamber" was ever dear to the new-born Church, which

[1] Mark xiv. 13–16; Matt. xxvi. 18.

[2] The Syriac and Persian Versions so translate the term ὁ διδάσκαλος.

[3] Κατάλυμα, "hospitium," the apartment reserved for guests, corresponding to the Hebrew מָלוֹן. The Vulgate translates it in S. Mark: "Ubi est refectio mea?" "Where shall I eat with My disciples?" and in S. Luke by "Ubi est diversorium?" "Diversorium: locus in quem, non habitandi, sed ad tempus, commorandi causa, divertimus" (Forcellini, *Lexicon*).

[4] Ἀνάγαιον (which is generally given under the form ἀνώγαιον; ἄνω, γαῖα, something raised above the earth) means the upper story of a house, and should not be confounded with ὑπερῶον, עֲלִיָּה, the terrace of Eastern dwellings.

[5] Everything points to this conclusion, both the tone of assurance with which Jesus utters His message, the title of Master used by Him, and the eagerness of the host to comply with His behests. In Passover-time the houses of Jerusalem ceased (so to say) to be considered private property, being looked upon as belonging to Jehovah. And so during the festival season hospitality was tendered to all gratuitously (*Megilla*, 21, 1; Friedlieb, *Archäologie der Leidensgeschichte*, p. 50).

found a first shelter under its roof. Here their resurrected Lord once more found His disciples assembled in the midst of their despondency; hither the Apostles also betook themselves to await the Holy Spirit, and after Saint Peter had been delivered by the Angel, he had no need to look elsewhere for his brethren at the hour when they were usually gathered together in prayer. To-day the traveller coming toward Jerusalem from the south descries a minaret which still marks the location of that Guest-Chamber. It towers over a vast hall[1] which, although much altered during the Middle Ages, is still the same which Saint Cyril of Jerusalem venerated in the fourth century, and which Saint Epiphanius pointed out as one of the few edifices spared at the time of the demolishing of the city.

But in Jesus' time and on that day of the Pasch it was far from having any such splendors as the fanciful pictures of our artists have decorated it withal. What we now know of Jewish dwellings makes us imagine it as a room with white walls; in the centre stands a low table, embellished with bright colors and with one side left free for the servers, while along the others couches are arranged. This was the general disposition of the dining-hall on the evening Jesus entered it. The Twelve followed[2] and took their places about Him. John, who lay at His right, only needed to turn His head, to rest it upon the Master's breast. Peter was near the beloved disciple, and Judas reposed not far from Jesus.[3]

The hour was come, and the heart of Jesus was thrilled with gladness.

[1] According to Tobler's measurements (*Topographie von Jerusalem*, Zweites Buch, 99 ff.) it was fifty feet long by thirty in width. In this author (*loco citato*) will be found the principal evidences from Tradition regarding the Supper-Room.

[2] Matt. xxvi. 20. The arrangements completed, Peter and John returned to their place beside their Master, for we see them entering with Him into Jerusalem (Mark xiv. 17).

[3] Before instituting the Eucharist Jesus said plainly to Judas, "Thou art he who shall betray Me" (Matt. xxvi. 25), and nevertheless we see that even after their Communion the Apostles were still ignorant as to who was to commit the crime (Luke xxii. 23; John xiii. 24, 25). We must believe, therefore, that the Saviour was near Judas, and warned him without being heard by the others who sat at table.

"With a great desire I have desired to eat this Passover with you," He said, "before I suffer."[1]

Nevertheless, to make the Apostles comprehend that it was no figurative rite for which He had longed so keenly, but rather, indeed, the accomplishment of a real sacrifice in the Eucharist, He added:—

"Of a truth, I say unto you: I will nevermore eat this Pasch until the Mystery thereof be fulfilled in the Kingdom of God."[2]

Meanwhile the cup which indicated the beginning of the repast had been prepared. Taking it from the hands of His disciples, Jesus pronounced over it the accustomed blessing,[3] moistened His lips therewith even as the master of the household was wont to do, then offered it to His disciples.

"Take and divide it among you," He said, "but as for Me, I will no more drink of the fruit of the vine until the Kingdom of God cometh."

Here Jesus was not so much speaking of the Eucharist as of the heavenly blessedness,[4] and this fruit of the vine, which He must never more drink save in the heavens, was used for a figure of that felicity for which the Psalmist long since had sighed so longingly:—

> "Ah, how lovely is my Chalice,
> which inebriateth my soul!"[5]

The thought of that eternal Paschal-tide could not absorb the Saviour's mind so far as to make Him forget those He was to leave upon earth. "Knowing that His hour was

[1] Luke xxii. 15, 16. Ἐπιθυμία ἐπεθύμησα corresponds to the Hebraic phrase נִכְסַפְתִּי נִכְסַף; the infinitive absolute giving more energy to the thought.

[2] Above and beyond the Passover of the New Testament, Jesus already beheld the great Paschal Festival of Heaven, for He proceeds to speak of it immediately afterwards.

[3] Luke xxii. 17, 18.

[4] "In regno Dei, in quo perfectum est paschale convivium et gaudium nunquam finiendum" (Jansenius of Ghent, *Concordia Evangelica*, cap. cxxxi.).

[5] Ps. xxii. 5.

come, that He should pass out of this world to His Father,[1] having loved His own who were in the world, He loved them to the end," — loved them even to excess,[2] and therefore taxed His almighty Attributes for one last miracle of Charity wherewith forevermore to gladden all human hearts. The circumstances surrounding the gift were most solemn. Saint John delights to recall every detail of the scene: the Paschal feast had commenced,[3] Satan was there as master of Judas Iskarioth; high above that Supper-Room Heaven opened for Jesus' vision; therein clearly He beheld "that all has been delivered into His hands by His Father;" "all," yes, all the blessed members of the Church, marked with the Seal of the Elect; "knowing that He came forth from God and that He was returning unto God," there remained nothing now but to give mankind the uttermost token of His love. But first He desired to so humble Himself before them all as to show forth the infinite self-annihilation whereby He was made flesh, whereby He would likewise give Himself to be their meat and drink.

Just at the moment when the ritual of the sacred Feast commanded the guests to purify their hands[4] Jesus, rising from table, laid aside His garments,[5] took a towel and girded His loins; then, pouring out water into a basin, He made ready to wash the feet of His disciples, wiping them with the towel which served Him for a girdle.[6]

[1] John xiii. 1–3.

[2] S. John Chrysostom, Theophylactus, Euthymius, etc.

[3] The reading *δείπνου γινομένου*, adopted by Tischendorf and Tregelles from the MSS. of Sinaï and the Vatican, denotes that the meal had begun. The received text *γενομένου*, "cœnâ factâ" (Vulgate), cannot be translated by "after the supper;" in fact we see that when the washing of the feet was finished, Jesus betook Himself again to table and continued the feast (John xiii. 12). Hence this aorist participle must be translated thus: "The repast was commenced, was proceeded with." In many passages of the New Testament it has a similar meaning (Matt. xxvi. 6; Mark vi. 2; John xxi. 4).

[4] John xiii. 4–20.

[5] Did He go so far as to strip off His tunic, and like the meanest slave keep nothing but the cincture about His loins? The Sacred Text seems to imply as much, for it says that Jesus put off His garments (*τὰ ἱμάτια*, John xiii. 4), and probably the Master, following His own precept, wore but a single tunic beneath His mantle (Matt. x. 10).

[6] "Observe that Jesus did everything for Himself: He Himself lays aside His clothing; He Himself procures this towel; and of Himself He

Peter was the first to see the Master kneel down before him.[1]

"What, Lord!" he exclaimed, "wouldst Thou wash my feet!"

"Thou knowest not at this time what I wish to do," replied the Saviour, "but thou shalt know shortly."

Thus He gave him to understand that this ablution was only a symbol, — a figure of the Redemption which washes away our sins. But Peter refused to see anything but the humiliation of his Master.

"Never, no, never," he repeated, "shalt Thou wash my feet."

To overcome this impetuous resistance, Jesus said to him: —

"If I do not wash thee, thou shalt have no part with Me."

At once Peter comprehended all that this threat implied, and, unbounded as usual in his fervor, —

"Lord," he cried, "not only my feet, but my hands and my head!"

Tempering the Apostle's fiery spirit, Jesus said: —

"They that come forth from this bath need but to wash the dust from their feet and they are pure from any stain."

So was it even now with the Apostles. Their greater sins all washed away, they needed but to cleanse the lighter spots from off their souls, before approaching the Table of their Lord. Nevertheless, there was one impure spirit

pours the water into this basin; with those hands which are the hands of God, Who hath made all things by His might, with those hands whose mere imposition, whose lightest touch, healed the sick and raised the dead to life, — with those self-same hands He poured water into a basin, He washed and wiped the feet of His disciples" (Bossuet, *Méditations sur l'Évangile:* LA CÈNE, Ire partie, viiie jour.).

[1] It seems hardly reasonable to suppose that Jesus, before coming to S. Peter, had washed the feet of the other Apostles, and that the rest should have allowed Him to proceed without any remonstrance. Ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν does not mean that Jesus began with some other disciples beside Peter. This simply declares that by so doing the Saviour was performing something unexpected and unusual. The οὖν in the following verse resumes the thread of the narrative, and shows how Jesus, when putting His design into execution, came first of all to the Chief of the Apostles.

among them, and, without mentioning Judas by name, Jesus forewarned him, by a hidden allusion, that He was aware of his crime.

"You are pure, but not all."

Notwithstanding this the traitor did not take the alarm; he permitted the Lord to approach him, pour water upon his feet, and press them between His hands, while he still remained unmoved.

The ablution finished, Jesus resumed His garments and again took His place on the couch.

"Do you know," He asked, "what I have now done for you? You call Me 'Master,' 'Lord,' and you are right, for so I am. If then I have washed your feet, I, your Lord and your Master, you also ought to wash one another's feet, for I have given you an example that you should do as I have done to you."

"As I have done to you," said the Lord, not "that which I have done." Thus, in fact, it is not so much the action which we must copy, as it is the self-renunciation of Jesus. The washing of the feet, as a symbol of His Mission, displays Him unto us just as He appeared upon earth, despoiled of His glory and clothed with the form of a servant, that so He might purify the souls of men. To deny one's self thus far is the law which the Christ left to His Apostles. And truly, added He, I have good right to give this law; "for the servant is not above his master, neither is he that is sent greater than he that sendeth him. Blessed shall you be if you understand these things; most blessed if you do them!"

Yet all in the College of Apostles were not to know this gladness. Once more Jesus repeated that all were not clean, and the saying of Scripture was to be fulfilled: —

> "He that eateth at table with Me,
> shall lift up his heel against Me."

Speaking in this way, the Lord made allusion to the crime of Achitophel, David's Councillor, who was not afraid to involve himself in the revolt of Absalom;[1] for

[1] 2 Kings xv. 12, 31, xvi. 15, 20–23, xvii. 1–23; Ps. xl.

this sage of Israel had been his master's table-companion many a time before that day when, with his plottings discovered and defeated, he went out and hanged himself in his despair. Jesus recalled this fact to the Apostles' minds for fear lest the defection of one of their own number should, in after days, shake their faith.

"Even now I announce it unto you," He said, "ere ever the thing come to pass, in order that you may know Who I am when it shall be accomplished."

Jesus could not divert His mind from this treason. Dwelling longer upon the dignity which Judas once possessed but had now so degraded, — a dignity so lofty "that to receive one of His Apostles was to receive the Christ; thereby receiving the Father Who hath sent Him," — "He was troubled in spirit"[1] and for the moment remained silent, as though He hesitated before lifting aside the veil from the future. But shortly He said aloud: —

"Of a truth, ay, of a truth, one of you shall betray Me, and even now he eateth with Me."[2]

The astonished disciples looked from one to another, not knowing of whom He might be speaking, and in their grief each one began to ask, —

"Is it I, Lord?"

Judas alone was silent.

"It is one of the Twelve," Jesus answered; "he that dippeth his hand into the dish with Me, that man shall betray Me."

Undoubtedly many of the disciples had touched the dish at that very moment; hence the traitor was only the more vaguely designated. Yet one last time the Master warned that guilty soul of what was to come, showing him the dark abyss ready to engulf him.

"The Son of Man indeed goeth,"[3] He said, "according to that which is written of Him, but woe to that man by

[1] John xiii. 20, 21.

[2] Mark xiv. 18.

[3] Ὑπάγει (Mark xiv. 21) signifies not only departure from this life, like the Hebrew הָלַךְ (Gen. xv. 2; Jos. xxiii. 14; Ps. xxxix. 14), but also refers to the submissiveness of Him who went forth voluntarily to meet His death.

whom the Son of Man shall be betrayed! It were better for that man never to have been born."

Terrified by these menacing words, the Apostles durst no longer question the Saviour, but asked among themselves of whom He was speaking; and still no one thought of Judas. At last the traitor repeated after the others,[1] —

"Is it I, Master?"

"Thou hast said it," responded Jesus; "thou art he."

This reply, spoken in a low tone, was heard by none but Judas, leaving him as stolid and impassive as ever. Henceforth nothing any more could touch him, his soul was steeled for the crime; and it was with the most absolute certainty of beholding His Body and His Blood profaned in His Presence that Jesus took within His holy hands the bread of the Eucharist. Long after, when the Lord revealed to Saint Paul the circumstances of the Last Supper, He first reminded His minister of what took place on that same woful night, that night of treason and betrayal; for it was "on the night in which he was betrayed He took bread."[2]

III. The Institution of the Eucharist.

Matt. xxvi. 26–29; Mark xiv. 22–25; Luke xxii. 19–23; John xiii. 23–30.

The meal was drawing to its close.[3] "And whilst they were still eating, Jesus took one of the loaves of unleavened bread and having given thanks He blessed it." The Ritual of the Passover ordained that all bread should be broken before it could be eaten. Therefore Jesus parted that which was in His hands and offered the fragments to the Apostles.

"Take ye and eat," He said; "this is[4] My Body, which

[1] Matt. xxvi. 25.

[2] 1 Cor. xi. 23.

[3] Ἐσθιόντων αὐτῶν (Matt. xxvi. 26; Mark xiv. 22; 1 Cor. xi. 24).

[4] Luke xxii. 19. Protestant theologians long ago objected that the Syriac had no word equivalent to our verb "to symbolize" or "to typify," and so when Jesus desired to say, "This represents My body," He was obliged to make use of this inexact phrase, "This is My body."

is given for you," broken for your sakes,[1] bruised and beaten by the blows of men.[2]

Deep silence ensued upon these words, — the silence of awe and amazement doubtless, but also of humble and submissive faith; for every one there well remembered the promise made to them long since on the lakeside: "The bread which I shall give you shall be My Flesh, for the life of the world. My Flesh is truly meat and My Blood is truly drink."[3] And whether Judas secretly revived the murmurs then uttered by the people of Capharnaum, yet there was nothing of the sort now among the other disciples; thereafter for them there was to be no more room for doubt; and to them this saying of Jesus was neither a figure barren of meaning nor an obscure comparison. It declared that here, in their presence, under the appearances of bread, was the flesh of their God made Man.[4]

Cardinal Wiseman has shown that on the contrary no language is richer in terms with which to express the idea of "to represent," "to figure forth." In his *Horæ Syriacæ*, par. iv., he has arranged a list which comprises forty-one or rather fifty-four such words. This reply was so peremptorily conclusive that the Protestants relinquished this objection, and it has disappeared from the seventh edition of Dr. Horne's *Introduction*. However, the tongue spoken by Jesus was not the Syriac but the Aramean; and M. Drach has established the same thesis for this dialect which Mgr. Wiseman proved for the Syriac (*Inscription hébraïque*, 2e édition, Rome, p. 33).

[1] The Gospel and the Epistle to the Corinthians give this expression of the Saviour under a different form, — "given for you," says S. Luke, διδόμενον; "rent into fragments," adds S. Paul, τὸ ὑπὲρ ὑμῶν θρυπτόμενον (as we read in Beza's Codex), or again, according to another reading, preserved by this same manuscript and in that of Sinaï and Ephræm, κλώμενον, "broken, shattered."

[2] "They were wont in olden days to reduce the victim and the cakes offered to God into small fragments, and this was both a mark of their affliction and of the sacrifice they were making to the Lord. It was with this meaning that the breaking of the Sacred Bread, whether it was actually done in order to be distributed, or for some other mystical reason, made part of the Sacrifice by representing Jesus Christ under the blows of His people, His body broken and pierced for us. This the Greeks still represent by an even more striking ceremony, transfixing the Consecrated Bread with a tiny sort of lance, while at the same time they recite those words of the Gospel, 'One of the soldiers pierced His side with a lance, etc.'" (Bossuet, *Explications des prières de la Messe*, xvii.).

[3] John vi. 52, 56.

[4] Since Zwinglius' time (Bossuet, *Histoire des Variations*, lib. ii.) the Protestant theologians have hardly changed their general line of argument.

The bread of azymes, broken and changed into the Body of Jesus, rested now on the dish upon the table.[1] Each one received a portion, and so in this, the first of all Communions, side by side with the sacrilegious spirit were pure souls exulting in this chaste union, overflowing with the delights of its holy harmony. "In the raptures of human love, what mother, what lover knows not the impulse to consume, nay, to absorb, after any fashion whatsoever to be incorporate with the beloved? . . . As though by devouring the loved one it were possible to possess his soul and body, to feed thereon, to be one with him, to live in him? This is that fury of tenderness which can never be

"We may understand the Saviour's words in a figurative sense," say they, "because we find in Scripture a multitude of passages where the verb 'to be' signifies 'to represent;'" and they proceed to cite text after text. But to interpret two passages by any such comparison, the prime requisite is that they be sufficiently similar, that is to say, that the author not only has employed the same words in both, but that he also had the same intention animating his mind. This wise rule of interpretation was formulated by Protestant writers (Horne, Ernesti, Ammon). Starting with this principle, Cardinal Wiseman has demonstrated that not one of the texts cited can be put side by side with the words used in the institution of the Eucharist. Most of these passages are easily explained as a symbol or an allegory, — "The seven cows are seven years" (Gen. xli. 26), "The stone was the Christ" (1 Cor. x. 4), etc.; or a simple metaphor, — "I am the Vine; I am the Door." But in all these various cases the context is enough to remove any ambiguity. When refuted at this point, the Protestants thought they could discover, in the terms used by Jesus, expressions borrowed from the ritual of the Jewish Pasch, where the master of the house, taking the morsel of bread, says, "This is the bread of affliction which our fathers did eat," and lifted up the lamb likewise, saying, "This is the body of the Passover." But Maimonides informs us that these formulæ did not come into use till after the dispersion of the Jews; and furthermore these words, "This is the bread of affliction," taken in their natural sense, do not mean "This is for a figure of the bread," but "This is a fashion of bread which our fathers did eat in the day of affliction." As to the other formula, "This is the body of the lamb," the Protestant Schoettgen (*Horæ Hebraïcæ*, t. i, p. 227 et sq.) has shown that in Syro-Chaldaic the term גּוּף, "body," is a form of speech signifying "in reality," "in truth," analogous to our pronoun "himself," "herself;" and consequently that זֶה גּוּפִי, "This is My Body," if borrowed from the Paschal formula: זֶה גּוּפוֹ שֶׁל פֶּסַח, would signify — quite contrary to the intention and desire of Protestants — "This is Myself."

[1] The terms chosen by the Evangelists: ἔδωκεν, λάβετε, φάγετε seem to imply that Jesus did not in fact give each one of the Apostles the Consecrated Bread, but that He laid the morsels upon a plate which was passed from hand to hand.

satiated by any human passion, but is, indeed, the prompting of truth and wisdom, in the love of Jesus: Take, eat! This is My Body; and by consuming satisfy thyself; it is not a morsel of My Body, that thou dost absorb, but even the whole."[1]

Wholly and entirely Jesus had given Himself for them, and to this He testified by adding at once, without waiting until the consecration of the Cup:—

"Do this in remembrance of Me."[2]

But, nevertheless, it remained for Him to tender them a completer representation of His Death by showing them that, after His Body was immolated, His Blood must be shed. Mark in what manner He chose to do this.

The repast was concluded; the third cup[3]—"The Chalice of Benediction," which must be drunk before singing the final hymns—was now poured out. Jesus took it, blessed it, and presented it to the Apostles.

"Drink ye all of this," He said; "this is My Blood, the Blood of the Sacrifice, which shall be shed for many in remission of sins,"[4] words whose substance Saint Luke has reduced to those words: "This Cup is the New Testament in My Blood, which shall be shed for you."[5]

Therefore within this cup there was a Blood which soon must gush forth to consummate the New Covenant. Full of these thoughts Jesus beheld nothing now but that fast-approaching death, and found no words wherewith to consecrate this sacrificial wine better than the words of Moses, when He likewise sealed in blood God's alliance of ancient

[1] Bossuet, *Méditations sur les Évangiles:* La Cene, 1re partie, 24e jour. "Let no one say, 'the spirit suffices!' The body is the means whereby we are united to the spirit. 'T was by being made flesh that the Son of Man descended to our lowly estate; and again 't is by His flesh we must receive Him, that so we may be united to His Spirit, to His Godhead" (*ibid.*).

[2] Luke xxii. 19.

[3] Luke xxii. 20.

[4] In the Greek text, the repetition of the article gives a force to the two members of the phrase which defies any translation: Τοῦτο γάρ ἐστι τὸ αἷμά μου τὸ τῆς καινῆς τῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυννομένον εἰς ἄφεσιν ἁμαρτιῶν (Matt. xxvi. 28). The Saviour's thought develops itself by a gradation, every line whereof goes to convince us that the words must be taken in their literal sense.

[5] Luke xxii. 20.

times![1] Yet at the same time the Lord offered unto His own, in this His Chalice, a source of eternal life.

"Of a truth, I will drink no more of this fruit of the vine until that day when I shall drink it with you new in My Father's Kingdom.[2] But for you, as often as you drink thereof do it in remembrance of Me."[3]

As Jesus finished speaking these words he met the eyes of Judas.[4]

"Behold the hand of the traitor," He said, "who sitteth with me at table!"

Then condemning the sacrilegious act He repeated:—

"The Son of Man goeth away according to the Divine Decrees; but woe to him by whom He is betrayed!"

At this anathema the Apostles shuddered with alarm, asking anew which of their number was to commit this crime.

Now one of them, he whom Jesus loved, while leaning upon the Master's breast,[5] had tried to read the answer in His eyes. Peter remarked John's attitude, familiar as of old, and thought that he at least must know all,—that, perchance, by some gesture or word he had rather divined than heard the name.

"Who is it?"[6] he whispered.

[1] "Moses," says S. Paul, "when he had recited the ordinances of the Law before the people, took the blood of victims with water and sprinkled it upon the book and over the whole people, saying, 'This is the blood of the Testament which God has made unto you'" (Heb. ix. 19, 20; Exod. xxiv. 8). The Saviour added only two words to this saying of Moses, "This Blood is *Mine* . . . This *New* Testament."

[2] Matt. xxvi. 29. S. Luke records similar words at the beginning of the Supper (Luke xxii. 18). It may be, however, that the Saviour did not pronounce them twice, and that here, as in so many other circumstances, S. Matthew does not follow the exact order of the Master's discourse.

[3] 1 Cor. xi. 25.

[4] Luke xxii. 21–23. This renewed denunciation of the crime of Judas is reported by S. Luke after the Consecration of the Chalice, and consequently it should be distinguished from the first, spoken of by SS. Matthew and Mark (see Bossuet, *Méditations sur l'Évangile*: LA CÈNE, lxvie journée).

[5] John xiii. 23–30.

[6] This verse presents a numerous array of different readings. The likeliest of all is the one we find in the Vatican MS.: Νεύει τούτῳ . . . καὶ

But John was still as ignorant of the truth as he.

"Master," he asked, "who is it?"

"He to whom I shall reach the morsel of bread dipped in this dish," Jesus replied, and having moistened it, He gave it to Judas, Son of Simon, the man from Kerioth. "And with the morsel of bread Satan entered into him."[1]

"That which thou doest," Jesus said to him, "do quickly."

The Apostles heard these last words; but as Judas kept the common purse, they believed that Jesus was telling him to "buy what we need for the feast, or to give certain alms to the poor." John alone understood what had taken place; he saw the traitor, straightway upon receiving the bread, rise up and at once disappear from the hall. "It was night," he adds. And Judas went forth to be lost within the blackness of an everlasting gloom.

IV. Peter's Fall Foretold.

John xiii. 31–38; Luke xxii. 24–38.

So soon as Judas was gone[2] Jesus had no further thought for anything but the salvation of the world, the glory which God would gain even from this awful act of treachery, and His Soul was fain to exult in the joy of this perfected work of Redemption.

"Now is the Son of Man glorified," He said, "and God is glorified in Him; nor will He any longer delay to glorify Himself."

Though they could not wholly grasp the significance of these words the Apostles felt that they presaged the death of their Master, and at the thought their sorrow was unrestrained, the while Jesus comforted them with a gentleness most like the tender talk of a mother.

λέγει αὐτῷ. Εἰπὲ τίς ἐστιν περὶ οὗ λέγει. Lachmann, Tregelles, and Tischendorf have adopted it.

[1] Here S. John repeats what S. Luke has already told us concerning Judas selling his Master to the princes of the priesthood (Luke xxii. 3).

[2] John xiii. 31–35.

"My little children," He called them, "I am to be with you for but a little longer. You shall seek Me, and even as I told the Jews that they could not go whither I am going, so I say to you now.[1] I give you a new Commandment,[2] that you love one another, that each of you be beloved by the others, even as I have loved you; by this all men shall know that you are My disciples, if you mutually love one another."

A divine lesson this, whose importance the Apostles rightly esteemed when, in after days, rising above the Mosaic Law, they welcomed all mankind as their brethren, showed a greater love for them than for themselves, and in such God-like charity found a peace and gladness hitherto unknown on earth.

Jesus left His disciples to gather the meaning of this new law in silence; but Peter soon broke the thoughtful quiet.[3] In all that he had just heard one thing alone stood out sharply before his mind, — the idea that the Master was about to separate Himself from their company.

"Lord," he said, "where art Thou going?"

"Whither I go," responded Jesus, "thou canst not follow Me now; later on thou shalt follow Me."

Those words unveiled the future before Peter's eyes, — his fall in the time of headstrong self-confidence; his self-denial and his martyrdom in the days of his humility. But as yet he could not comprehend all this.

"And why cannot I follow Thee now?" he replied. "I will lay down my life for Thee."

"Thou wilt lay down thy life for Me!" answered Jesus. "Of a truth, yea, of a truth, I tell thee, the cock shall not

[1] Ἄρτι is designedly reserved to the end of the phrase: I say this unto you now; I have delayed as long as possible, but I can no longer conceal this hard necessity.

[2] This precept is new: (1) because although the Law commanded them to love one's neighbor as oneself, Jesus adds this important injunction to love him as He has done; that is to say, not simply as oneself, but if need be unto the utter abnegation of oneself; (2) because the Jews regarded none but the children of Israel as their neighbors, whereas Christians must look upon all men as their brothers; (3) because, in the new Law, love is the grand principle of all our action; in the old Law it was fear.

[3] John xiii. 36–38.

crow till thou deny Me thrice." Then once more the Lord was silent.

This prediction humbled Peter's spirit; he sunk back overcome, as though struck down from the lofty rank to which the Master had raised him. Thus, too, the other Apostles understood this saying, for they began immediately to ask which one of them should succeed to the Primacy, of which Simon was no longer esteemed worthy.[1] This rivalry soon involved them in a dispute, and at the very table where He had but now united His Apostles in blessed Communion Jesus must needs interpose so soon to curb their selfish ambitions.

"The kings of the nations," He began, "command them even as masters, and those that have the power over them wish to be called their Benefactors.[2] But for you do not likewise; let the greatest become the least, and let the first among you be the servant of all. For which is the greater, he that sitteth at table or he that serveth? Yet I have been among you even as a Servant."

Evidently this allusion to the humility of which He had given them such an example hardly moved these carnal-minded men at all, for the Lord went on at once to set before their sight the recompenses assured to the companions of His trials. A Kingdom was prepared for them; in this Kingdom there would be much feasting, whereat all should eat and drink; there would be thrones likewise, where seated with Him they should judge the twelve tribes of Israel.

The Apostles received these promises in silent delight. Peter listened with them, but still overwhelmed by the prediction of the Master. Jesus marked his sadness.

"Simon, Simon," He said,[3] "Satan hath desired to sift thee as wheat is sifted. But I have prayed for thee, that

[1] Luke ii. 24–30.

[2] In the eyes of the ancients this title was one of the most flattering distinctions which could be conferred upon one (Herodotus viii. 85; Thucydides i. 129, etc.). Ptolemy III. bore the name of Benefactor, Evergete: Εὐεργέτης.

[3] Luke ii. 31–38.

thy faith fail not. And do thou in thy turn[1] confirm thy brethren."

The Lord spared nothing to revive the spirit of the Prince of the Apostles; not content with praying for him in a special manner He promised him an impregnable faith, so steadfast and constant that it would suffice to strengthen his brethren, and make him the infallible mouth-piece of Truth.[2] In return for such gifts of grace He only demanded that His servant should assume a humility commensurate with his unequalled greatness.

Once again Peter could not comprehend all this; he was only the more obstinate in his presumption, boasting of his courage, insisting that he was sure of himself.

"Master," he cried, "I am ready to go with Thee to prison and to death."

Then once more Jesus foretold his fall.

"Peter," He said this time, by that symbolic name reminding him of the firmness which he was to look for without avail from him,[3] — "Peter, to-day even the cock shall not crow until thou hast said three times that thou knowest Me not."

But the Chief of the Apostles was not the only one thus threatened; the flock was to be scattered and bereft of their Shepherd. Of this Jesus forewarned them now.

"When I sent you without sack, without scrip, without shoes," He said, "did you want for anything?"

"Nothing, Lord."

"But now whoever hath a purse or scrip let him take them, and let him that hath naught sell all, even his garment, that he may buy a sword. For I say unto you, that which Israel hath foretold of the Messiah is now to be

[1] Maldonatus' interpretation seems to us preferable to the ordinary translation: "When thou shalt be converted;" for this is more in harmony with the order of ideas, and besides ἐπιστρεψάς in many parts of Scripture has the meaning here given it by the learned Jesuit (Ps. lxxxiv. 7; Joel ii. 14; Acts vii. 42).

[2] Concilium Vaticanum, *Constitutio dogmatica de Ecclesia*, cap. iv.

[3] This is the only place in the Gospel where we find Jesus, who had given this name of Peter to Simon, make use of it in addressing him.

fulfilled in Me: He shall be reckoned in the ranks of the wicked." [1]

This was but meant as a warning to bid them be in readiness for a spiritual struggle, but the Apostles understood it as referring to some pressing danger.

"Lord," they exclaimed, "see, we have here two swords."

Grieved to the heart at finding His disciples, just as formerly, ever prone to misunderstand His thought, Jesus put aside the swords.

"It is enough," He said.

And breaking off the theme of their converse He no longer endeavored to do anything but fortify their souls against the future.

[1] In Isaiah this prediction terminates the long description of the sufferings of the Messiah, chap. liii. 12.

CHAPTER V.

THE LAST DISCOURSES OF JESUS.

I. The Discourse after the Last Supper.

John xiv.; Matt. xxvi. 30; Mark xiv. 26.

For the most part the early Christians probably had no knowledge of these incidents of the Paschal Meal which we are about to narrate;[1] but toward the close of the first century John Evangelist completed the testimony of his predecessors by relating the instructions given them after the Passover was eaten. To report them so that they should offer nothing obscure or difficult to our minds it would have been necessary to reproduce every detail in the scene, the speaking glance, the tender accents and telling gestures of the Master, which together often were sufficient to illuminate His obscurest thought.[2] But aside from the impossibility of the pen ever satisfactorily reproducing human speech, Saint John was animated by a far different design. Here, as everywhere in his Gospel, eagerly bent upon setting the Godhead of the Christ in a stronger light, he only remembers such sentences of the Master as go to establish this dogma, overlooking a thousand accessories which we should have rejoiced to know,

[1] There is little doubt but that the three Synoptic Writers represent the Christian Doctrine, and the Life of the Christ in particular, much as the first pastors preached it before the faithful during the first years of the Church.

[2] Patrizi, *Commentarium in Joannem*, Procœmium.

but which he did not think proper either to his genius or to the end he had always in view. Perhaps, too, the divine lessons only lingered in his memory as pictures half blurred and dimmed by time.[1] Very many details, all the less important lines indeed, had faded away; the painting lacked any effective master-plan by which the whole would be grouped massively and given a body; but despite this apparent confusion some larger outlines are still easily to be distinguished from the rest, and certain words of the Christ stand out in bright relief; these the Beloved Disciple has left to the Church, just as he was accustomed to meditate upon them continually after the death of the Master, and hence they are the more touching, and open up to our minds such "depths of loneliness as might well thrill us with sympathy."[2]

The first of the conversations which he now records took place in the Supper-Room.[3] The Lord, whose object it was to prepare His Apostles for the events about to follow, now bade them feel no alarm nor trouble, but believe in God, — to believe likewise in Him, for He was going to leave them now only that He might prepare a place among those innumerable mansions which await them in their Father's House.

[1] Here we have done little else than translate the thought of the learned professor of the Roman College: ". . . Tali ratione sermones hosce ab eo referri, ut appareat ἄμεσως e memoriâ suâ depromere, quandoquidem, quum longius hi sermones excurrunt, tum abruptum in iis deprehenditur dicendi genus, iisdem sententiis saepe repetitis, ac deficiente plerumque ordine ac serie discursus: id vero eum omnino prodit, qui humaniore elocutione destitutus, alicujus sermones a se auditos referre memoriter studet" (Patrizi, *De Evangeliis*, lib. i., cap. iv., quæst. ii. 9). "Ipsa orationis forma ea est, ut in argumentis vel assumptio omnino desideretur, vel complexio, utque eorum quæ dicuntur connexum et consequentiam deesse facile existimes" (Patrizi, *Commentarium in Joannem*, Procœmium). "S. Joannes non potuisset tot ac tantos Magistri sermones adeo præsertim inter se similes, per tot annos memoria retinere; eum autem ea colloquia, quando proferebantur, scripto consignasse a moribus apostolorum abhorret; neque memoriæ defectum supplevisse quoad singula vocabula divinam inspirationem credi debet, quum communis sententia teneat inspirationem conceptus quidem sacris scriptoribus suppeditare, non vero semper singularia verba quibus conceptus enuncientur" (Corluy, *Commentarius in Evangelium S. Joannis*, p. 15; editio altera).

[2] Bossuet, *Méditations sur l'Évangile:* LA CÈNE, lxviiᵉ journée.

[3] John xiv. 1–17.

"If it were not so," He added, "I would have told you,[1] for I go to prepare a place for you. And when I shall have gone,[2] and shall have prepared a place for you, I will return and I will take you to Myself, that there where I am you may be also. Now whither I go you know, and the way you know."[3]

"Lord," said Thomas, "we do not know where you are going, and how should we know the way?"

"I am the way, the truth, and the life," Jesus answered him. "No one cometh unto the Father but by Me. If you had known Me you would have known My Father also, but even already you do know Him and you have seen Him."[4]

[1] Ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν· ὅτι πορεύομαι ἑτοιμάσαι τόπον ὑμῖν (John xiv. 2). The conjunction ὅτι, though suppressed in the received text, ought to be replaced, for we find it in the oldest Manuscripts and most of the Versions. It connects the words which follow, not to the member of the preceding phrase, εἶπον ἂν ὑμῖν, but to μοναὶ πολλαί εἰσιν: "There are many mansions, and I go thither to prepare your places." Hence the words εἰ δὲ μή, εἶπον ἂν ὑμῖν form a parenthesis, "If it were not so I should have told you." "With all this great bounty, with so much love awaiting you, shall I conceal from you your lot?" (Bossuet, *Méditations:* La Cène, lxxviii[e] jour.) To think, with Grotius, Maldonatus, and others, of joining ὅτι πορεύομαι to εἶπον ἂν ὑμῖν, "I would have told you that I go to prepare a place for you," would be to change the sense, and introduce inexplicable difficulties into the text

[2] Ἐάν, and not ὅταν. Jesus does not set a fixed time for this return; the one thing requisite for them was to rest assured that the Master only withdrew in order to prepare a dwelling-place and to return thereafter. This promise was fulfilled on the day of the Resurrection and upon the ensuing appearances of the Saviour; it is accomplished likewise every day by means of that intimate converse wherein the Saviour comes to visit the secret places of our souls, searching them, purifying them, and enriching them with the gifts of grace.

[3] Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε (reading found in the Alexandrian MS. and Beza's Codex). This striking repetition of the verb οἴδατε is very natural at a moment when Jesus wishes to awaken the minds of the Apostles, and elevate them to a higher world of thought; so, too, we find it in the Vulgate and Peshito.

[4] Ἀπ' ἄρτι γινώσκετε. "Sed abhinc nostis (Tertullian)." "Henceforth you are beginning to understand this" by the faith which is in your hearts. The Greek, Syriac, and Arabian Versions give this present γινώσκετε, which shows the Apostles as already having some knowledge of the Father. It was with the intention of emphasizing the fact that this knowledge would also increase in the future that the author of the Vulgate was led to translate it by the future, "cognoscetis."

"Lord," replied Philip, ingenuously, "show us Thy Father and it is enough for us."

What did this Apostle expect, his mind absorbed in dreams of Jewish glory? Some celestial Apparition doubtless, some glimpse of Jehovah's footstool, sparkling with the flames of sapphire, some fiery vision which would crown their brows with a splendor like that which Moses wore returning from the mountain peaks.[1] For all these three years, during which he had followed the footsteps of God's Son, Philip had not yet comprehended that the Christ was one with His Father.

This blindness wrung from the Saviour an exclamation of grief.

"So long a time have I been with you, and as yet thou dost not know Me! Philip, whoso seeth Me seeth My Father;" and He went on to show that His words and His deeds are so manifestly divine that they alone would reveal in him the Almighty's Presence.

Then addressing them all He promised that He would not leave them orphans;[2] that He would return to them, and, through the Father, bestow the Holy Spirit upon them to be their aid.[3] This Spirit of Truth would remain forevermore in their midst, communicating unto them such mighty powers that they should do the same works as their Mas-

[1] Exod. xxiv. 9, 10; xxxiv. 29.

[2] John xiv. 18–21.

[3] Παρακλήτον. This word is only employed by S. John once in his First Epistle, speaking of Jesus (ii. 1), and four times in the account of the Last Supper, speaking of the Holy Spirit. Three meanings have been given to it: (1) Origen translates it as The Comforter, Παραμυθητής, and his opinion is adopted by many of the Greek Fathers; but this too limited sense of the word cannot be applied to the passage in S. John's Epistle, where the Vulgate very justly translates παράκλητος by "advocatum;" (2) Theodore of Mopsuesta proposes another interpretation, — that of "Founder, Master;" but there is nothing to justify his hypothesis; (3) The probable signification is that of "Advocate, Helper, Aid," which was the one generally accepted by the first Latin Fathers, and is also found in Demosthenes and Philo. The Rabbis, who adopted this word into their dialect, פְּרַקְלִיטָא "Peraklita," construe it in precisely this fashion. We take it, not in the narrow sense of an advocate or counsellor, but in that of a Helper, a Sustainer, which applies equally to the Holy Spirit and to the Lord Jesus Christ.

ter, and greater works still,[1] and thereafter everything that they should ask in His Name should be granted them. Moreover, He promised them that, after His Resurrection, they should live, like Him, with a life divine.

"I live and you shall live. In that same day you shall know that I am in My Father and you in Me and I in you."

The sole condition on which they were to receive these gifts of grace was that they observe the commandments of the Lord, and thereby testify their love for Him.

"For he who loveth Me," said Jesus, "shall be loved by My Father and I myself will love Him, and I will manifest myself unto him."[2]

Here one of the Twelve again interrupted the Lord: it was Judas (not the man from Kerioth, but Judas Lebbeus, a cousin of Jesus).

"Master," he asked, "what new thing is this now?[3] How comes it that you will disclose yourself to us, and not to the world?"

Evidently a grandeur destitute of the pomp and circumstance which appeal to the senses did not satisfy the notions which Judas had conceived of the Messiah's coming; his fancy had pictured a Saviour robed in glory, the nations' awful Judge, a King and a Conqueror, whose empire should dazzle the wondering eyes of men.

[1] What would hereafter render their deeds so mighty as to surpass those of Jesus was not so much the number of miracles, but rather the marvellous effects which followed upon them. After three years of His ministry Jesus beheld but these few disciples about Him; and in this same Supper-Room, after His death, were gathered only one hundred and twenty faithful souls (Acts i. 15). On the contrary, when he had preached but twice to the people, Peter conquered eight thousand souls, bringing them into the Kingdom of Heaven (Acts ii. 41; iv. 4); Paul quickened the length and breadth of the earth, and the triumph of His Apostles shall continue to grow daily, until all nations kneel in reverence before the Christ.

[2] John xiv. 22–24.

[3] Κύριε, καὶ τί γέγονεν; "Master, why! what has happened?" This καὶ is in the Sinaïtic Manuscript, and has been adopted by Tischendorf. Placed before the interrogatory pronoun it denotes astonishment at what has first been said (Hartung, *Lehre von den Partikeln der Griechischen Sprache*, i. 146).

Jesus did not stop to shatter these illusions, but preferred to pursue His thought, simply saying:—

"If any one love Me, he will keep My word and My Father will love him and We will come unto him, and will make Our abode in Him."

Indeed this indwelling of God midmost His holy people was one of the wonders which were to mark the coming of the Messiah. The Jews had awaited this signal and, instead of the Cloud which so long had overshadowed the Holy Place, they had always looked to see Jehovah Himself, appearing in His heavenly splendor to abide in their midst, according to the promise delivered by the mouth of Moses.[1] Jesus, giving this Prophecy at last its true significance, revealed that God thus abideth only in the hearts of those who love Him, who, for their faithfulness, deserve that He should disclose Himself to them.

The Master, however, could hardly have hoped that His Apostles would as yet understand such lofty truths as these, and, therefore, He added:—

"I have told you these things while I was still with you, but the Holy Spirit, the Comforter, whom My Father will send in My Name, will teach you all things and bring back all things to your minds which I have told you."[2]

Now at last there was nothing more for the Saviour to do before separating Himself from His own, and accordingly this farewell fell from His lips:[3]—

"I leave you My Peace. Nor do I give you peace like that which the world giveth. Let not your heart be troubled, neither let it be afraid. You have heard that which I said to you: 'I go away,' but it is only that I may return unto you. If you loved Me you would rejoice for that I go unto My Father, because My Father is greater

[1] Exod. xxv. 8; xxix. 45; Lev. xxxi. 11.

[2] Ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν (John xiv. 26). "A εἶπον does not refer directly to ὑπομνήσει. The Holy Spirit will give a perfect clearness to the words whose meaning you have grasped as yet only imperfectly; He will recall, nay, even will suggest, "suggeret" (Vulgate), by divine inspiration, what lingers with you only as a nearly obliterated memory (John ii. 22; xii. 16).

[3] John xiv. 27–31.

than I," and because I go to find in Him the power divine which shall assure you of your triumph. "And now I tell you this before it come to pass, that you may believe when it shall come to pass. I have but a little longer wherein I may speak with you, for the Prince of this world draweth nigh."

It was Judas whom the Lord denounced in this manner. He beheld him, making his way toward that quiet upper-chamber, now finally possessed and mastered by Satan.[1]

"He cometh," exclaimed the Saviour, "the Prince of this world cometh, and notwithstanding he hath no power over Me! Yet this must be, that so the world may know that I love My Father, and that I do that which He commandeth Me."

Then rising, "Come!" He said to the Apostles, "Arise, let us go hence!"

The final hymns of the Hallel were chanted, all standing; then Jesus, followed by His disciples, started out toward the city gates.

II. The Talk on the Way to Gethsemani.

John xv., xvi.; Matt. xxvi. 31–35; Mark xiv. 27–31.

Jesus conducted His little company in the direction of the garden of Gethsemani, where He was accustomed to pray. Starting from the Supper-Room, which lay on the southern side of Sion, He must have taken the shortest road to reach the Mount of Olives, and hence passed under one of the gates which stood open in the southern quarter of the town;[2] from thence they could at once ascend Ke-

[1] There is good reason to believe, indeed, that Judas sought for the Saviour hereabouts before leading his armed troop in the direction of Gethsemani.

[2] The Supper-Room being near the ramparts which command the valley of Hinnom, everything goes to support the belief that Jesus, instead of crossing Jerusalem, whose streets were crowded with pilgrims, and not wishing to descend to the lower town in order to reach S. Stephen's Gate,

dron Valley. All along this wayside, which is not far from the "Virgin's Fountain" and that of Siloë, the neighboring hill-slopes of Mount Ophel were in those days covered with gardens, and at every step were to be seen those vineyards which inspired the Saviour with His last discourse to His disciples.[1]

Once they had left the city-gates behind them Jesus could taste the sweets of silence and solitude for a little longer; and so, upon the way of sorrows, He halted for a moment, standing still to look at one of these vineyards, to which He was fond of likening the Kingdom of Heaven.[2] At this season of the year the vines were still arrayed in their leafy dress; the branches, already pruned for the second time,[3] were strewn about the ground, some dried by the sun and piled up ready to be burned, the remainder preserving some tokens of their lusty greenness. The moon,

chose rather to depart by one of the southern gates, and followed the road which, after skirting the Valley of Josaphat, crosses it by a bridge just opposite Absalom's Tomb. Moreover, tradition points out this route as that along which Jesus was carried, as a Captive, back from Gethsemani to the palace of Annas, which stood not far from the Supper-Room.

[1] To hold that the Eucharistic Cup suggested this comparison of the vine, or to contend that these last talks were carried on in the Supper-Room, is to make the words "Rise, let us go hence," utterly meaningless; so also this amounts to an entire misunderstanding of the evident connection existing between the words which, according to the Synoptic Writers, Jesus addressed to the Apostles upon the road to Gethsemani, and the final conversations, as reported by S. John (Matt. xxvi. 30–35; Mark xiv. 27–31; John xvi. 32). The partisans of this opinion rest their argument upon the first verse of S. John, Eighteenth Chapter: Ταῦτα εἰπὼν, ἐξῆλθεν πέραν τοῦ χειμάῤῥου τοῦ Κέδρου. But these words do not necessarily imply that at this moment Jesus departed from the Supper-Room. Ἐξῆλθεν may be referred to πέραν τοῦ χειμάῤῥου, and thus denote that He did not cross Kedron until after having finished His prayer. This interpretation is not so strained as the other, which understands the words, "Rise, let us go hence," in the sense that they rose from table, but did not leave the Supper-Room.

[2] Matt. xxi. 33; Mark xii. 1, etc.

[3] The general vine-pruning season was toward the close of autumn (Robinson, *Biblical Researches*, ii. 80); but in March and in April they trimmed off the barren branches. "Quum vitis tempore Martii primos produxerit botros, id ligni quod vacuum est a fructu resecant. . . . Ex palmite vitis in Martio relicto, mense Aprili novus repullulat surculus, suos quoque ferens fructus, qui tamen et ipse truncatur" (*Exacta Descriptio Terræ Sanctæ*, Brocardo auctore, p. 332. Comp. Gottlieb Buhle, *Calendarium Palestinæ œconomicum*).

which was now high in the heavens,[1] or at all events the bonfires, which were always lighted at the approach of harvest-time,[2] shed a clear light over the country. Gazing at the vineyard, Jesus began to speak to His disciples:—

"I am the true Vine, My Father is the Vine-dresser . . . you are the branches. Abide in Me and I in you. As the branch cannot bear fruit except it be growing upon the stock, so neither can you bear fruit if you abide not in Me."[3]

Dwelling further upon this comparison, Jesus pointed to "the barren branches, cut off and thrown out of the vineyard, heaped in bundles for the fire and therein burning forevermore."[4] But for "the branch that is laden with fruit," the heavenly Vine-dresser prunes it, quickens it to sturdier life," purges it, "trims it" even of its flowers, when the heavy blossoms exhaust the plant and consume the sweetness necessary for its fuller fruitage.[5] Again Jesus conjured them to remain forever united to the parent-stem divine, His Holy Church, giving them the most vital reasons therefor: first of all, the glory which they would thus repay His loving Father; then the blessed assurance that all prayers, uttered in this unity of spirit, would be granted; and finally the joy they should taste in this dear and intimate communion with their Saviour.

So, too, He bade them love one another, after His example, even unto the dying for each other. This, indeed, was above all things "His Commandment," for "greater love no man can have than to give up His life to save his friends."

[1] It was about eleven o'clock at night when Jesus started on the road leading to the Mount of Olives. Now, as the Pasch was always celebrated on the fortieth day of Nisan, the moon must have been at the full, and so shone during nearly the whole night (Greswell, *Dissertations*, iii. 192).

[2] Exod. xxii. 6.

[3] John xv. 1–17.

[4] The flames of Hell even now rise before the eyes of Jesus; for in speaking of them He uses the present form, *καίεται*.

[5] The fruits which the heavenly Father seeks are those that the soul bears when united to Jesus Christ, regenerated and, as it were, grafted upon Him (*σύμφυτοι*, Rom. vi. 5), exalted to that perfect state which makes the Christian's actions so many fruits of divine grace.

Proclaiming this gracious message, the Saviour declared that He had now revealed unto His own all that He had learned of His Father; that He no longer treated them as servants, but as dear friends, as the chosen ones of God, His Elect set in His vineyard to grow and bring forth fruit everlasting.[1]

And yet, though the Christian must needs love all mankind as his brethren, his love must not look for any requital; for they shall be the object of never-ending hatred from worldlings.[2] Jesus foretold the Apostles that this hatred which, since His coming[3] was robbed of its last excuse, would thenceforth fasten itself upon all who bore His Name, and in them would wickedly pursue His Father and Himself.

"If the world hateth you, know that it first hated Me. If you were of the world, the world would love its own, but because you are not of the world, and because I have chosen you out of the world's midst, therefore the world[4] hateth you. Remember that which I said to you: 'The servant is not greater than his Master.' As they have persecuted Me, so they will persecute you; and they will keep your word," He concluded sorrowfully, "even as they have kept Mine!"

After having thus forearmed them against persecutions, Jesus disclosed something of the fierceness and fury of the

[1] Ἵνα ὑπάγητε . . . means the incessant development of spiritual life. Ἵνα ὑπάγητε . . . ἵνα ὅ τι ἂν αἰτήσητε . . . δῷ. The repetition of ἵνα indicates the parallelism, and conveys the same sense: I have so disposed of all things within you that while continuing to grow you may bear everlasting fruits, and that your prayers, which shall supplicate and bring forth these fruits, may always be granted. Grace comes first; it incites the soul to pray, and as prayer calls down new and greater graces, so the soul mounts upward from virtue to virtue.

[2] John xv. 18–27.

[3] In His boundless charity Jesus now tries, just as later on upon the Cross, to lessen the crime of His persecutors, for He recalls the fact that they have acted as blind men, "Not knowing Him who sent Him" (John xv. 21). But He is obliged to confess that since His coming and after His miracles their incredulity is no longer excusable. In Him they had hated God the Father, and, according to the Psalmist's prophecy (Ps. xxiv. 19), "They have hated Him without cause."

[4] The world! How unceasingly Jesus pursues it! Six times in these two verses the word κόσμος recurs to His lips.

future trials;[1] the hatred, born of hostile religions, more implacable than any other, madly bent upon exterminating them; the synagogues shut against them, all men believing that in compassing their destruction they would be offering an agreeable sacrifice to God;[2] and these excesses were to be committed with all the blindness of fanaticism.

"I have told you these things," concluded the Master, "that when the hour is come you may remember that I have forewarned you of them. If I told you not from the beginning, it was because then I was still with you, but now I go away unto Him that sent Me."

Certainly this was not the first time Jesus had told His flock of their future persecutions,[3] but never yet had He revealed that the whole world was to be arrayed against them; that not only the Gentiles, but the children of Israel, would hold them in abhorrence, and that it would be deemed an act of religion to put them to death. So overwhelmed with grief were they at this prediction that the Lord speedily changed the tenor of His conversation, to comfort and revive their souls.

"I go away," He repeated,[4] "and now none of you ask Me where I am going; but because I have said these things to you, sorrow hath filled your heart. And yet, in truth, I tell you it is good for you that I go away, for if I do not go, the Comforter will not come to you, but if I go, I will send Him to you."

Then He explained the Mission of this Divine Spirit, Who would come to "convince the world of sin, for that it had not believed in Jesus," and "to establish the justice" of that same Jesus, "Who is returned unto His Father," there to find in His bosom a glory, "such as the eye of man

[1] John xvi. 1–4.

[2] Λατρεία, a sacrifice. The Syriac, Arabian, and Persian Versions so translate this expression; and, furthermore, the word προσφέρειν which accompanies it is always used in reference to the offering of a victim (Matt. v. 23; viii. 4; Acts vii. 42; Hebr. v. 1). "Omnis effundens sanguinem improborum, æqualis est illi qui sacrificium facit" (*Bamidbar-rabba*, f. 239, 1).

[3] Matt. v. 10; x. 16, 21, 28.

[4] John xvi. 5–11.

hath not conceived;"[1] and "to confirm the judgment of the world, long since condemned in the person of Satan, its Prince."

"I have still many things to say to you," added the Lord,[2] "but as yet you cannot bear them. Wherefore when the Spirit of Truth shall have come, He will teach you all truth;[3] for He shall not speak of Himself, but He shall tell you whatsoever He shall hear, and future things He shall announce unto you. All, whatsoever My Father hath, is Mine; therefore said I unto you that He taketh of Mine,[4] and will announce unto you that which He shall take thereof." Words which, while they reveal something of the inner life of God, likewise set before our eyes the whole order of the Trinity, the distinction of the Persons, and their interior communications.[5]

Jesus dwelt no longer upon such exalted truths, He was content to disclose but a few beams of the heavenly light, and then ended this long talk with reminding them that a time of trial, as well as a season of consolation, was near at hand:

"Yet a little while, and you shall no longer see Me; again a little while and you shall see Me, because I return unto My Father."

[1] This explanation, given by S. John Chrysostom and his school, Maldonatus, Lucas de Bruges, etc., seems to us preferable to any others which have been proposed; a digest of them may be seen in Father Corluy, *Commentarium in Evangelium Joannis*, in loco.

[2] John xvi. 12–16.

[3] Literally, "He will guide you in all the truth," Ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. The Apostles already possessed "all truth" in the word of Jesus, but they had need of the Holy Spirit to guide their steps into those supernatural regions whose existence the Master had disclosed to them.

[4] Ἐκ τοῦ ἐμοῦ λαμβάνει, and not as in the preceding verse λήψεται (reading adopted by Tischendorf). This use of the present, whereby is suggested the immutability of the divine actions, indicates that Jesus had no longer in view the temporal and finite action of the Holy Spirit, pouring forth from the Trinity what it receives from the Word, but the essential relations which unite it to the other Persons; hence, too, the present forms in ὅσα ἔχει . . . ἐμά ἐστιν.

[5] Father Corluy, in his commentary on S. John, has given a scholarly exposition of the conclusions which theology has drawn from these discourses of Jesus.

At this point, doubtless, He resumed the journey toward Gethsemani. But the Apostles, following in His footsteps, were absorbed in a great perplexity over these words He had just uttered.

"What does He mean to say?" they whispered among themselves:[1] "'Yet a little while, and you shall no longer see Me; again a little while, and you shall see Me; and this, because I return unto My Father.'"

This "little while" puzzled and disconcerted them; and, indeed, how were they to foresee that the Cross of Jesus was to be His triumph? Wearied with fruitless conjecture, they approached the Master to question Him further: but He forestalled their words.

"You are asking yourselves" He said, "what this may mean: 'Yet a little while and you shall no longer see Me; a little while and you shall see Me.' Of a truth I say unto you, you shall moan and you shall weep for your part, but the world shall rejoice; you shall be sad, but your sadness shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come, but after that she has brought forth a son, she no longer remembereth her woes, because she hath brought forth a man-child into the world. And you likewise shall have sorrow, but I will see you again and your hearts shall rejoice, and your joy no man shall take from you."

Then, describing that gladness which was to spring up in their souls after His Resurrection, He revealed the perfectness of their joy in terms which seem to refer rather to the glorified hosts of Heaven than to men living on this earth of ours.

"In that day," He said,[2] "you shall no more question Me concerning anything. Of a truth, yea, of a truth I say unto you, if you ask anything of My Father in My Name, He will give it you. Hitherto you have not asked anything in My Name: ask and you shall receive, that your joy may be fulfilled."

This prayer in the Name of Jesus, though impossible before His glorification, was indeed one of the graces re-

[1] John xvi. 17–22. [2] John xvi. 23, 24.

served for all Christian souls, who should hereafter own the sway of the Holy Spirit, and thus it would crown their gladness by giving them all power over the heart of God.

And after telling the Apostles the meaning of that saying, "that they should see Jesus no more and a little after should see Him again," the Lord proceeded to explain what was implied in that "return unto His Father."[1]

"Hitherto," He said, "I have spoken to you using figures and parables. Lo! I will no longer speak in this wise; but I will tell you openly of My Father."

This He did by repeating what He had taught so many, many times, that, though He had come as a Man upon earth, He nevertheless abode always, as God, in the Father's Bosom, and that, having come forth from Him, He might no longer remain separated from Him. The risen Jesus would, therefore, resume the glory which is essential to Him, whereby also He would draw humanity unto Himself, having reëstablished it in the grace of God. And this reconciliation would be so complete that there would be no more need for Him to pray to His Father for them: the Father Himself loveth them, because they love the Christ and do believe "that He came out from God."

"I am come forth from My Father," Jesus concluded, "and am come into the world; but now I leave the world and I return unto My Father."

Whether or no the disciples comprehended these words more than imperfectly,[2] their joy was great, however, at hearing the Master praise their faith. They believed that surely the time had come when all truth would be made self-manifest and certain.

"In this hour," they said, "Thou hast spoken plainly to us, and dost no longer discourse in proverbs. Now we know that Thou knowest all things, and needest not that any man should question Thee; by this we do believe that Thou camest forth from God."

[1] John xvi. 25–32.

[2] "Usque adeo non intelligunt, ut nec saltem se non intelligere intelligant. Parvuli enim erant" (S. Augustine, *in loco*).

"Yes, you believe now,"[1] replied Jesus, sadly, knowing all that it had required to arouse a spark of faith within their breasts at this last moment, "but the time cometh, yea, is now come, when you shall be scattered each of you unto your own homes, and then you shall leave Me alone." But speaking these words with uplifted eyes His glance rested upon the nightly heavens. "Alone!" He said, as though replying to Himself, "no, never shall I be alone, because My Father is with Me."[2]

This prediction, to which Saint John devotes only a passing word, is recorded much more at length by the other witnesses. It was while they were on the road to Gethsemani, says Saint Matthew,[3] that Jesus addressed these words to the disciples accompanying Him.

"This night I shall be unto you all an occasion of scandal and stumbling, for it is written: 'I will strike the Shepherd, and the sheep shall be scattered abroad.'[4] But after I shall be risen again I will go before you into Galilee."

Peter, already oblivious of the denial whereof the Master only now had foretold him, straightway cried out: —

"Even if all shall be scandalized because of Thee, yet never will I."[5]

One last time did Jesus warn him to beware of presumption.

"Of a truth I tell thee this: To-day, yea, this very night, before the cock crow twice, thou shalt have denied Me thrice."

Far from humbling himself Peter continued his protes-

[1] The interrogative form adopted by some scholars gives to these words an ironical tone which does not seem befitting here, inasmuch as the Saviour, in the prayer which follows directly after, renders homage to the faith of His Apostles.

[2] John xvi. 32.

[3] Matt. xxvi. 31–35; Mark xiv. 27–31.

[4] Zach. xiii. 7. This quotation from the Prophet Zachary is borrowed from the Septuagint Version: the word παταξω alone is substituted for the imperative παταξον. Stier has clearly demonstrated the Messianic character of this Prophecy (*Reden Jesu*, vi. 176).

[5] Matt. xxvi. 33–35; Mark xiv. 29–31.

tations,[1] as if he would even belie the words of the living Truth.

"Although I must needs die with Thee I will not deny Thee."

And all the Apostles, prompted by this sturdy example, reëchoed his words.

Seeing that nothing could shake their eager self-confidence Jesus endeavored at least to forearm them against the discouragement with which the knowledge of their own weakness would soon overwhelm them, and therefore He urged them, however lonely and forsaken they might seem in after days, to trust always in Him.

"I have told you these things that in Me you may find peace. In this world you will have great griefs; but be of good courage, I have vanquished the world."[2]

III. The Prayer of Jesus.

John xvii.

Jesus and His Apostles had now nearly arrived at the lower bridge over which the road to Gethsemani crosses Kedron.[3] This was where the conversation took place which we have next to recall, for we see Jesus immediately after the prayer which followed it crossing the brook.[4] At this point the Valley grows narrower, makes a rapid descent between Mount Moriah and the Mount of Olives, and thereafter is nothing but an arid gorge. No rivulets

[1] Ἐκπερισσῶς ἐλάλει (Mark xiv. 31). The imperfect ἐλάλει marks the persistence wherewith Peter repeated the same words and multiplied his protestations; this obstinacy in disclaiming an imputation which the words of Jesus laid against them all, πάντες ὑμεῖς σκανδαλισθήσεσθε, plainly indicates that this was not the first time Jesus had warned him thereof, and that already during the Supper, as S. Luke (xxii. 31–34) and S. John (xiii. 38) narrate, He had cautioned him against trusting to his own feeble courage.

[2] John xvi. 33.

[3] Robinson, *Biblical Researches*, vol. i. p. 269. As to the two bridges over Kedron, see Tobler, *Topographie von Jerusalem*, b. ii. 34 ff.

[4] John xviii. 1.

dashed down upon this bed of rocks; only the waters of the Temple, stained with the blood of its victims, trickled down hither amidst the lonely tombs, which were as thickly crowded then as they are to-day all about this region. The Tomb of Absalom, at which every passer-by still hurls an avenging stone,[1] recalled David fleeing from his rebellious son, and crossing the dark chasm at this very spot where Jesus now stood; here, too, after being dragged from the Sanctuary, Athaliah was slain.[2] Kedron,[3] the Valley of Shadows, had finally become a cesspool for the city, where the worshippers of Jehovah burned every impure thing which could possibly pollute the Temple;[4] an unhallowed ground fit only for nameless and dishonorable sepultures; a dank and dim ravine, the receptacle for carrion and ashes; the mighty Field of Death, as says the Prophet Jeremy.[5]

From out the darkness of this deep and gloomy gorge Jesus lifted His eyes to His Father on High, giving utterance to a prayer in which He reveals all the movements of His Soul as the hour of sacrifice draws nigh. In it He depicts Himself standing between that last Paschal meal and the final offering of Calvary, as a Victim, made ready for the sacrificial knife; wherefore He offers Himself, His Apostles, and all those who by faith are made one with Him in one common oblation to God.[6]

"Father, the hour is come: glorify Thy Son that Thy Son may glorify Thee,[7] and that as Thou hast given Him

[1] Mgr. Mislin, *Lieux Saints*, t. ii. p. 487.

[2] 2 Kings xv. 23; 4 Kings xi. 16.

[3] Κέδρων, "The Black Brook," from its sullied and gloomy current: קדרון, which Gesenius and Fürst derive from קדר, "to be black." Or was it because a fringe of cedar-trees overhung its course, and so lent their name to it? One is tempted to fancy so from the various forms which this word takes in the Greek text: *χειμάῤῥος τοῦ Κέδρων* (Alexandrian MS.), *τῶν Κέδρων* (Vatican MS.), *τοῦ Κέδρου* (Beza's MS.). Tischendorf has even found in certain manuscripts in cursive letters, *τῶν δένδρων*, a reading which has passed into the Arabian Version.

[4] 2 Paral. xxix. 16, xxx. 14; 4 Kings xxiii. 4, 6, 12.

[5] Jer. xxxi. 40.

[6] John xvii. 1–5.

[7] That is to say: "Raise Me again unto life, so that by Me Thou mayest be known over all the earth" (S. Augustine, *in loco*).

power over all men He may give eternal life to those whom Thou hast given unto Him. Now this is eternal life, to know Thee, Who art the only true God, and Jesus Christ, Whom Thou hast sent.[1] I have glorified Thee on earth; I have finished the work which Thou gavest Me to do. And now do Thou, O Father, glorify Me with the glory which I have had in Thee ere ever the world was."

Here Jesus ceased to pray for Himself. As their Victim He had only to complete His Sacrifice; but could He forget that all might not leave the land of sorrows with Him? His eyes fell again upon the Apostles as He reminded the Father of all that they had grown to be through His loving care.[2]

"I have manifested Thy Name,"[3] He pleaded, "to the men whom Thou hast given Me by withdrawing them from the world. Thine they were, and unto Me Thou gavest them, and they have kept Thy word. Even now they know that everything Thou hast given Me cometh from Thee, because I have given them the words which Thou didst give Me, and they have received them; and they have known of a truth that I am come forth from Thee, and they have believed that Thou didst send Me. It is for them that I pray.[4] I pray not for the world, but for

[1] The majority of Latin Fathers translate this passage as follows: "Ut cognoscant Te, et quem misisti, Jesum Christum unum verum Deum." Manifestly their intention is to attribute Divinity to Jesus Christ as well as to the Father. However, it is unnecessary to give the original text such a roundabout construction, for it furnishes the adversaries of the Godhead of the Christ with no weapon of any value. Τὸν μόνον ἀληθινὸν Θεόν, does not signify that the Father alone is the true God, but that He is the true and only God; and Jesus by placing Himself beside Him, by attributing to Himself a power equal to His, by proclaiming that as God gives life everlasting, so also does He, and that, like God, He is the life everlasting, — He the Man-God declares Himself God even as is the Father.

[2] John xvii. 6–19.

[3] God's Name, "Jehovah," was an object of such fear to the Jews that they dared not pronounce it, and in its stead, whenever it occurred in the Sacred Text, used the word Adonaï. Jesus, dissipating these mists of terror clearly revealed that the true inwardness of the Divine Being, His real Name, lies essentially in His Fatherhood and the Love He bears us.

[4] Ἐρωτῶ denotes the prayer of an equal to an equal (Trench, *Synonyms of the New Testament*, p. 137).

those whom Thou hast given Me, because they are thine, and because I am glorified in them (for all that is Mine is also Thine and all Thine is likewise Mine). And now I am no longer in the world, I come to Thee; but for them, they are yet in the world. Holy Father preserve these forever faithful in confessing Thy Name, which Thou hast given unto Me"[1] to reveal to them, "so that thus they may be one, even as We are one. While I was with them in the world I guarded them faithfully, united in that Name which Thou gavest Me. I have guarded them, and no one of them has perished, save only the child of perdition,[2] that the Scripture might be fulfilled. Now I come to Thee, and I say these things, being yet in the world, that they may have within them the fulness of My joy. I have given them My word, and the world hath hated them, because they are not of the world, as I also am not of the world. I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from evil. They are not of the world, as I am not of the world. Consecrate them unto" the preaching of "the Truth, that truth which is Thy Word.[3] As Thou hast sent Me into the world so I have sent them into the

[1] Ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι (John xvii. 11). The reading ᾧ which we adopt here is supported by the authority of the MSS. of Sinaï, the Vatican, Ephræm, and the Alexandrian Codex. The other form οὕς, as the Vulgate translates it, is found only in Beza's Codex and a few Versions; ᾧ is put by attraction for ὅ and refers to ὀνόματι: Keep them in that Name which Thou has given Me; that is, faithful in confessing the Name, — the Truth which I have revealed to them. In the following verse we keep this same reading ᾧ as found in the MSS. of the Vatican and of Ephræm, although very many Versions have οὕς δέδωκάς μοι, for, as Father Corluy observes (*Commentarius in Joannem*, p. 379), there is every reason to believe that S. John did not write οὕς in one verse and ᾧ in the other.

[2] Employing a manner of speaking very common in Hebrew, Jesus here calls Judas "Son of Perdition" in order to declare that by his voluntary depravity he is already as closely allied to Hell as is a son to his father.

[3] John xvii. 17. "Segrega eos verbo et predicationi (S. Joannes Chrysostomus). Qui sensus apprime convenit contextæ orationi. Sic petit Christus ut Pater Apostolos, a mundo segregatos, idoneos faciat et consecret evangelicæ doctrinæ predicandi ministros" (P. Corluy, *Commentarius in Joannem*, in loco).

world, and for them do I sacrifice Myself,[1] that so they may be consecrated" for the preaching "of the Truth."[2]

Whereupon the Saviour in His prayer swept the wide limits of His whole Church,[3] beseeching three gifts of grace for her, — Unity in faith and love, the Eucharist, and the glory of Heaven.

"I pray not for them only," He said, "but for those also who, through their word, shall believe in Me,[4] that they all may be one, as thou, Father, art in Me and I in Thee; that they, likewise, may be one in Us, in order that the world may believe that Thou hast sent Me; and the glory which Thou hast given Me[5] I have given unto them, that they may be one, even as We are one, — I in them and Thou in Me, — and that they may be made perfect in one; that thus the world may know that Thou hast sent Me, and that Thou hast loved them as Thou hast loved Me."

It was the Eucharist to which Jesus alluded in these mystical terms, and it was His good pleasure that those who are given to Him to be His own should be likewise partakers of His blessedness.

"Father, I will that there where I am, there those whom Thou hast given Me may be also with Me, that so they may behold the glory Thou hast given Me, because Thou hast

[1] Ἁγιάζω ἐμαυτόν indicates the sacerdotal act whereby Jesus offers Himself as a Victim upon the Cross: Προσφέρω σοι θυσίαν (S. John Chrysostom).

[2] "He adds: 'I sanctify Myself for them,' speaking these words for His Apostles, that even as they participate, through His Ministry, in the graces of His Priesthood, so at the same time they may share in His state as a Victim, and thus, though they have not of themselves the sanctity which is necessary to make them fitting Envoys and Messengers of Jesus Christ, yet this they shall find in Him" (Bossuet, *Méditations sur l'Évangile:* LA CÈNE, ii^e^ partie, lvie jour.).

[3] John xvii. 20–26.

[4] The present πιστευόντων, found in the Syriac, Coptic, and Gothic Versions, and in many MSS., shows that Jesus had in mind the whole body of faithful at the moment He uttered this prayer: He beholds them; they believe in Him.

[5] "Claritas est divinitatis quam Christus modo suis communicavit, dando eis SS. Eucharistiam. Sic enim eamdem carnem suam carni fidelium univit, et per eamdem eis divinitatem suam univit, unde omnes in Christo excellentissime inter se uniantur. . . . Ita SS. Cyrillus, Hilarius, etc." (Corluy, *Commentarius in Joannem*, in loco).

loved Me before the foundation of the world. Just Father, the world knew Thee not, but I have known Thee, and these have known that Thou didst send Me. I have made known Thy Name unto them, and I will still make it known unto them, that so the love wherewith Thou lovest Me may be in them and I in them."

There was now naught that Jesus could give them which He had not given them; accordingly, having ended His prayer, He crossed Brook Kedron.

BOOK SEVENTH.

THE PASSION

AND THE

RESURRECTION OF JESUS.

KATA MAΘΘAION.

κζ'. νδ'.

Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γινόμενα, ἐφοβήθησαν σφόδρα, λέγοντες· Ἀληθῶς ΥΙΟΣ ΘΕΟΥ ἦν οὗτος.

The Testimony of Man.

Now the Centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: —

"Indeed this was THE SON OF GOD!"

SAINT MATTHEW.

xxvii. 54.

Book Seventh.

THE PASSION AND THE RESURRECTION OF JESUS.

CHAPTER I.

JESUS IN THE GARDEN OF OLIVES.

John xviii. 1–13; Matt. xxvi. 36–56; Mark xiv. 32–52; Luke xxii. 39–53.

On the further side of Kedron, at the foot of the hill-side, there lies a garden overshadowed by olive-trees,[1] and called Gethsemani,[2] because of an olive-press which formerly stood there. Nothing disturbed the solitude of this region,[3] where the Saviour was accustomed to pass the

[1] Were those seven ancient olive-trees still standing in this garden witnesses of the Agony of Jesus Christ? Their gnarled and twisted trunks, the sparse foliage which clings to their boughs, their old age, regarded with veneration from century to century, everything indeed allows us to believe as much. It is true that Titus had all the trees round about Jerusalem cut down; but he attacked the town from the north, and Josephus states expressly that it was the space between Mount Scopus and Herod's Tomb which was ravaged by the Romans. The Second Legion coming up from Jericho remained looking on from Mount Olivet; and the soldiers who raised a wall parallel with the Brook did not go down into the bottom of the valley where they would have been overwhelmed by a shower of arrows from the ramparts (Josephus, *Bellum Judaïcum*, v. 12, 2). Hence it is quite possible that these venerable olive-trees should have survived that period of destruction.

[2] גַּת, a press; שֶׁמֶן, olive.

[3] Does the word χωρίον (Mark xiv. 32) imply that the garden contained a dwelling? Neither Scripture nor Tradition indicates anything of the kind; they only tell us of the loneliness of those places whither Jesus loved to retire, of a cave where He faced His Agony alone, and this is still held in veneration, being near the Tomb of the Virgin.

night-time whenever He did not return to Bethany in the early evening.[1] Judas was well aware of this secluded retreat, for a few hours later he led the band sent in search of the Divine Master unhesitatingly in this direction.

Hardly had Jesus entered the garden when He felt the awful throes of an anguish, like the first icy chills of the death struggle.

"Sit ye here," He said to His disciples, "while I will go yonder and pray."[2] There is a rock still pointed out, near the gateway of the garden, where Tradition says the Apostles found a resting-place.

The Saviour took with Him Peter, James, and John, to whom He had promised that they should drain the cup of His grief;[3] so now He led them under the black shadows of the olive orchard into the dimmest corner of the garden.[4] Never had His Apostles seen Him plunged in such sadness as this;[5] terror, dejection, something like a stupor, says Saint Mark, seized his soul. And here He stopped His companions.

"My Soul," He groaned, "is sorrowful even unto death! wait here, watch and pray!"

Then withdrawing from them about a stone's throw[6] He fell upon His knees, His head bowed down till His face pressed the ground, while He prayed that if it were possible this hour might pass from Him.

[1] John xviii. 2.
[2] Matt. xxvi. 36, 37.
[3] Matt. xx. 23.
[4] Alford has noted the fact that at this hour of the night one portion of Kedron Valley must have been exposed to the light of the moon, while Mount Moriah threw its shadow over the rest of the region. Doubtless Jesus withdrew into its gloomiest recesses.
[5] Here the words from the Evangelists' pen crowd fast upon each other as they endeavor to express the sorrows of Jesus. Ανπείσθαι (Matt. xxvi. 37) is sadness; ἀδημονεῖν (Matt. xxvi. 37; Mark xiv. 33) is that excess of sadness which overpowers the soul with grief, plunging it into such heartheaviness as when, discouraged and weary of all things, the spirit sinks down shuddering and dismayed (Euthymius, *in loco;* Hesychius; Suidas, *Lexicon*). S. Mark completes the picture with a mighty stroke: Ἐκθαμβεῖσθαι, "Dixit incursum objecti horribilis" (Bengel, *Gnomon*, in loco), aghast, affrighted, the stupor becoming gradually only a sense of terror and dejection.
[6] Luke xxii. 41.

"Father, all things are possible to Thee; take away this cup from Me,"[1] this cup of anguish, wherein He tasted beforehand all the bitterness of His Passion. So greatly did Jesus suffer that He shrank from enduring any more as yet, and so for a long while[2] He remained motionless, only beseeching the Father to grant Him sufficient strength and comfort. And, at the last, His words were words of resignation.

"Let Thy will, not Mine, be done!"

Then He returned to the disciples, craving some relief for His trouble; yet it only resulted in making the sense of His loneliness and abandonment more vivid and overpowering. There was not one human heart to watch with Him or to take compassion on His anguish. Peter, the intrepid champion of a few hours back, James, despite all his sturdy courage, and John, the well-beloved, every one of them was sleeping, notwithstanding all the love they bore Him, Who was racked with anguish almost before their very eyes, — Who had besought them not to leave Him alone, but to uphold and sustain Him by their presence!

Addressing the most presumptuous of those three: —

"Simon," He said, "so, thou sleepest! Couldst thou not then watch one hour with Me? Watch ye and pray that you enter not into temptation; the spirit is willing, but the flesh is weak."[3]

The disciples saw Him withdraw from them again, once more casting Himself down, and in the dust exhausting Himself in the throes of His awful Agony, while His lips still murmured the same prayer as before.

"Father, if this Chalice cannot pass except I drink it, Thy will be done."[4]

Soon weariness once more overweighted their eyelids, and returning Jesus found them for the second time asleep. "They knew not what to answer Him," says

[1] Mark xiv. 35, 36.

[2] The rebuke the Lord addressed to Peter (Mark xiv. 37) shows that this first prayer lasted one whole hour.

[3] Mark xiv. 37, 38.

[4] Matt. xxvi. 42.

Saint Mark.[1] The Saviour left them for the last time; it was to engage in that mightiest combat of all, the one which Saint Luke has recounted.[2]

What transpired in that dread hour within the Soul of the Christ? Was Hell let loose upon the Lamb Who bore the sins of the world? Did it hope, with the weight of all wicked deeds, past and future, to crush this Jesus, before Whose eyes was now marshalled the whole empire of evil, far up and down the ages? But this is no place for such conjectures. All that we may know is that in this trial not only were the Saviour's eyes wet with bitter woe, but tears of blood poured from His limbs. "And, as He was torn with His Agony, there came a sweat upon Him, like drops of blood trickling down upon the ground."[3]

Jesus did but pray the more ardently, evermore repeating the same words:—

"Father, if this Chalice may not pass except I drink it, let Thy will be done!"

This blood, these tears, His suppliant cries, ascended unto God.[4] At the voice of the spotless Victim of love Heaven, which had been closed against sin-stained humankind since Adam, now threw wide its gates, and an Angel descended thence to strengthen and console the Saviour. And Jesus rose up, once again stronger than His sorrow, "knowing all things that were to come upon Him,"[5] yet

[1] Mark xvi. 40.

[2] Luke xxii. 43, 44.

[3] Ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν (Luke xxii. 44). Theophylactus and Euthymius understand by these words that sweat poured from the body of Jesus in drops as great and as copious as blood. But, for the most part, commentators have taken the text in its natural sense, and as indicating an actual sweat of blood; ὡσεί shows that he does not refer to an ordinary sweat, and its complement αἵματος points out precisely its peculiar nature: ἱδρὼς αἱματοειδής (Diodorus of Sicily, xvii. 90). Furthermore, the word chosen to express these drops is not the ordinary expression σταγών, στάλαγμα, but the word θρόμβος, which is the term oftenest used to denote a clot of blood (see Passow, *Handwörterbuch*). As to the possibility of the fact much weighty testimony has been collected by Meyer, Alford, etc., to prove that the human body under the stress of violent emotion has more than once been found covered with a bloody sweat.

[4] Hebr. v. 7.

[5] John xviii. 4.

none the less calmly awaiting the hour of torture and death.

Then He returned to His slumbering disciples. They had failed in the duty entrusted to them of watching beside their Master in His Agony, and this their sole privilege was lost to them forever. But the Saviour addressed them in words wherein tenderness is marvellously mingled with reproachfulness.

"Sleep on now and take your rest;"[1] there is no more time for watching with Me hereafter. Then, as tokens of the arrival of Judas began to break in upon His words, —

"It is enough," He added; "the hour is come wherein the Son of Man is about to be delivered into the hands of sinners; rise up, come! lo, he that will betray Me is at hand!"

Jesus was still speaking when at the foot of the garden appeared an armed band bearing swords and staves. It was a Roman tribune with his legionaries,[2] accompanied by a crowd of Jews of every rank and condition, officers of the Sanhedrin, Temple-guards,[3] the serving-people of the High-Priests, — a motley assemblage at whose head marched Judas, "one of the Twelve."[4] Torches flared and lanterns[5] glimmered in every direction over the heads of the multitude.

[1] Matt. xxvi. 45, 46. Maldonatus, following the interpretation of Euthymius, thinks that these words have an ironical turn, which, to our minds, seems scarcely likely at such a moment and upon such lips. Rather, with S. Augustine and S. John Chrysostom, we like to think they were uttered in a tone full of tenderness and sorrow: "Verba indulgentis eis jam somnum" (S. Augustine).

[2] Matt. xxvi. 47; John xviii. 3. Ἡ σπεῖρα καὶ ὁ χιλίαρχος (John xviii. 12): "The tribune and his cohort," — not that he had with him an entire cohort, which was composed of five or six hundred men, but a detachment of legionaries commanded by a tribune.

[3] A little later we shall see their officers, στρατηγοὺς τοῦ ἱεροῦ (Luke xxii. 52), step forth from the shadows, in order to oversee their movements. The guardianship of the Temple was entrusted to a body of armed Levites (1 Paral. ix. 19; xxvi. i. 19), whose commander-in-chief bore the name of Captain of the Temple (Acts iv. 1, v. 24; Josephus, *Antiquitates*, xx. 6, 2; *Bellum Judaïcum*, vi. 5, 3; *Middoth*, i. 2).

[4] The Synoptic Writers all give him this title, which makes us realize the horror of his crime more deeply.

[5] They had come out with torches and lanterns, though the moon was at its full, for they knew what was the darkness of this place where Jesus went to suffer His Agony.

Arrived at Gethsemani they halted near the garden, to arrange measures. Judas reminded them that a kiss was the sign agreed upon[1] to indicate the Saviour, Whom they were forthwith to seize and hurry away, — cautiously, however, for fear of His supernatural powers.[2]

While they were thus lingering in consultation, of a sudden the Master appeared;[3] at sight of Him Judas hesitated; all his plot seemed to fall to the ground.

"Whom do you seek?" said Jesus.

The Apostle and those who like him knew the Saviour were silent and dumfounded at finding their purpose anticipated. But the rest, seeing Judas speechless and motionless in the midst of them,[4] and perchance thinking that the newcomer was only some stranger, responded at once, —

"Jesus of Nazareth."

"I am He," the Saviour said.

Terrified they one and all recoiled and fell at His feet.[5]

"Whom do you seek?" again Jesus demanded.

At last they knew Who He was, that stood before them; still they durst not say, "Thyself," but answered only, —

"Jesus of Nazareth."

"I have already told you, it is I, Jesus of Nazareth."

For the second time the Christ delivers Himself into

[1] Σύσσημον (Mark xiv. 44).

[2] Ασφαλῶς (Mark xiv. 44).

[3] Ἰησοῦς ἐξῆλθεν (John xviii. 4). These words do not state that Jesus went out of the garden, but that He walked forward: "Processit" (Vulgate). Ἐξηλθεῖν has often this meaning in classical Greek and in the New Testament (Matt. xiv. 14, etc.).

[4] Εἱστήκει μετ' αὐτῶν (John xviii. 5).

[5] Some Protestant scholars (Lücke, Tholuck, Olshausen, Ewald) prefer to consider this fall as merely the natural consequence of their sudden alarm. They recall the fact that Mark Antony (Valerius Maximus, viii. 9, 2), Marius (Velleius Paterculus, ii. 19, 3), and Coligny, disarmed their murderers by the terror of their name and of their glance. Meyer replies very reasonably that here it was not a question of intimidating a few hired assassins, but of overthrowing an entire troop by the utterance of a single word; and in this fact there is something so strange that we are justified in regarding it, with the Fathers, as a veritable miracle. This opinion is shared moreover by many exegetical critics among Protestants (Ebrard, Maier, Luthardt, Hengstenberg), and generally by Catholic authors.

their hands by these words, but even now He does not forget His own.

"Then if you are seeking Me," He added, "let these go their way."

In the depth of His humiliations and in the clutches of His foes, He still decrees how far their violence may venture, and this limit they must needs respect. Thus was fulfilled the Saviour's promise to His flock, when He said, "Father, I have lost no one of them that Thou hast given Me."

But there must be an end to this paltering and hesitation; the soldiers and the tribune, dismayed at what had just occurred, now looked at Judas, as if waiting for the covenanted signal. Hastily the traitor approached His Lord.

"Master, Master,[1] hail!" he said, and his lips touched the cheek of the Christ.[2]

"Judas," the Saviour replied, "friend, is it for this that thou art here?[3] to betray the Son of Man with a kiss!"

Immediately the soldiers came up and seized Jesus.[4]

[1] Mark xiv. 45. This repetition is not to be found either in the Vulgate or in the MSS. of Sinai, the Vatican, Ephræm, or Beza; but we read it in the Alexandrian Codex, in the Received Text, while it gives such a vivid effect to the scene that we felt it was not right to omit it.

[2] Κατεφίλησεν αὐτόν (Mark xiv. 45). The traitor embraced the Saviour with great show of feeling, in order to designate Him from the rest more surely. De Wette, Stier, etc., look upon καταφιλεῖν as simply a synonym of φιλεῖν, but there is nothing to prove that in Hellenistic Greek it had lost the sense which it had in classical authors: ὡσ τοὺσ μὲν καλοὺσ φιλήσαντόσ μου, τοὺσ δ' ἀγαθοὺσ καταφιλήσαντοσ (Xenophon, *Memorabilia*, ii. 6, 33).

[3] Ἐφ' ὃ πάρει (Matt. xxvi. 50). We find no example for the relative ὅς used in direct interrogation. Ought we, with Winer, to regard this as a way of speaking peculiar to Hellenistic Greek, or, with Euthymius, as prompted by reticence: "Friend . . . this is why thou art come;" that is to say, "Accomplish thy designs, putting aside all useless preliminaries"? The reading found in some manuscripts of the Vulgate: "Ad quod venisti," goes to support this construction. Still we believe it better to take the words in the sense given them by the Syriac Version and the Vulgate: "Friend, art thou, then, come hither for such a crime?" "Amice, ad quod venisti?" (Vulgate.) "Ob id venisti, socie mi?" (Syriac.)

[4] SS. Chrysostom and Cyril, Theophylactus, and Euthymius agree in putting the events in the order in which we have related them. The εὐθέωσ προσελθών in S. Matthew (xxvi. 49) alone would seem to indicate

The Apostles were still around Him and holding their two swords drawn and ready; seeing what was about to happen, one of them cried, —

"Master, shall we strike at them?"

At the same instant the blade in Simon's hand flashed in the torchlight and glanced above the head of a servant of the High-priest, named Malchus; swerving to one side, the fellow received the blow upon his right ear, which was thus cut away.[1]

Fierce feelings were beginning to surge in their hearts, but Jesus quelled the storm with a word.

"Suffer ye thus far!"[2] He said, and perceiving that Malchus was bleeding, with His own hands, which though He was their captive were not yet bound, He touched the servant's ear and healed it.

Then turning toward Peter, Jesus rebuked him for thus disturbing His Passion and degrading the dignity of His estate to the likeness of some criminal, apprehended in an act of revolt.

"Return thy sword to its sheath, for whosoever taketh the sword shall perish by the sword."[3]

Then as His Agony and the cup of anguish rushed back upon His mind, —

"What! shall I not drink the Chalice which My Father hath given Me to drink? Thinkest thou that I cannot pray unto Him, and presently He will send hither unto Me more than twelve legions of Angels? Yet how then shall the Scriptures be fulfilled, wherein it says that even so it must needs be?"

Such abnegation as this confounded Peter; nevertheless he at least understood that, in this very hour of

that on entering the garden Judas went immediately towards Jesus to embrace Him. But *εὐθέως*, as more fully explained by the words *ἐλθὼν εὐθὺς προσελθών* of S. Mark (xiv. 45) very likely may denote merely the nervous haste with which Judas approached his Master.

[1] Luke xxii. 49; Matt. xxvi. 51; John xviii. 10.

[2] *Ἐᾶτε ἕως τούτου* (Luke xxii. 51): "Sinite usque huc" (Vulgate). These few words addressed to the disciples are well explained by S. Augustine: "Permittendi sunt huc usque progredi."

[3] Matt. xxvi. 52–54.

humiliation, the Saviour called God His Father, and that, instead of the twelve trembling Apostles, He might summon as many legions of Angels to overwhelm His foes.

No longer hoping to fathom the Master's designs, he dropped back in silence.

Hereupon Jesus perceived, coming toward them,[1] some members of the Sanhedrin. Among them were certain Temple-officials, leading men of the priesthood, with some Ancients of the people, who had followed after their satellites at a distance. Addressing them in a tone devoid of anger, Jesus protested against the violence of which He was the Victim.

"You are come out against Me as against a thief, to seize Me with swords and staves. I was every day in the midst of you, teaching in the Temple,[2] and you did not hinder Me; but lo! this is your hour, and the powers of darkness."

Thus Jesus declared, in the presence of His enemies, that they had been obliged to wait for the hour marked out by God wherein He should be apprehended.

"And all this," He said, "happeneth, that that which was written by the Prophets may be accomplished."

Hearing these words, the disciples took to flight, and left the armed band to surround their Master unhindered. The soldiers with their tribune, together with the mass of Jews, all rushed upon Him, in order to see Him fast bound; for they still trembled before Him at whose least word they but just now had been dashed to earth.[3] Forsaken by His own, Jesus was dragged and pushed along to Jerusalem. One young man alone[4] clung close about His footsteps; dwelling in Kedron Valley doubtless and wakened by the

[1] The aorist *παραγενομένους* (Luke xxii. 52) shows that they came up just at the moment Jesus addressed them in these words.

[2] Ἐν τῷ ἱερῷ (Luke xxii. 53), in the Temple-porches, and not in the Sanctuary, the *νάος*, reserved to the priests.

[3] Matt. xxvi. 56; John xviii. 12.

[4] Mark xiv. 51, 52. The traditions do not agree as regards this young man, in whom some recognize S. James, others S. John or S. Mark; but none adduce any proof sufficient to settle the question.

uproar, he had had only time to throw a light mantle about him. His eagerness in following the Saviour gave rise to suspicions, and the guards made some effort to detain him, but he left his garment in their hands, and with naked limbs fled from them into the shadows of the night.

CHAPTER II.

THE TRIAL OF JESUS.

I. Jesus before Annas.

John xviii. 13, 14, 19–24; Luke xxii. 54; Mark xiv. 53.

From Gethsemani, the road leading Sionwards crosses the Brook,[1] then, winding its way among the tombs at the base of Mount Moriah, finally scales the steep ascent of Ophel and conducts the traveller into the city by one of its southern gates. The soldiers followed this route in order to bring Jesus to the palace where dwelt the two High-Priests, Caïphas and Annas.

We have explained elsewhere[2] the part played by the latter personage at this period; how, when deposed by Valerius Gratus, he nevertheless managed to preserve an actual preëminence in public affairs, succeeded in keeping the sovereign priesthood in his family, and in the eyes of his countrymen always remained the only legitimate Pontiff. In fact the Gospel shows him received with every honor by the Sanhedrin, the first to be made cognizant of

[1] Sepp (*Das Leben Jesu Christi*, b. vi. k. xxviii.). In the Middle Ages it was believed that upon a certain stone there could be traced the marks of His knees and hands made by Jesus when He fell in crossing Kedron. This tradition, however touching it may seem, has no authority. And it is the same with regard to the palace of Annas, whose site the Armenian religious declare is that of their Convent of the Olive-Tree; if we credit them this name was taken from the tree to which Jesus was bound while in the courtyard of the High-Priest's palace. All that we can possibly know is, that the palace of the Sovereign Pontiffs rose to the South of the Hill of Sion, and not far from the Supper-Room.

[2] Vol. i. p. 104.

the accusation and arrest of Jesus, in contravention of the rights of Caïphas, his son-in-law and the High-Priest put over them by Rome. As, in all probability, the two Pontiffs occupied separate wings of the same palace,[1] there was nothing to betray this sharp double-play on the part of the Jews, and indeed it only would have been necessary, in order to conduct Jesus from Annas to Caïphas, that they should lead Him across the court[2] which lay between their respective residences.

Thus, then, the Saviour was brought, in the first place, into the presence of Annas;[3] and he, in order to give the Council time to assemble,[4] questioned Him at some length "as to His disciples and concerning His doctrine." The very order of these questions indicates the spirit which dictated them. It is easy to see that, in the eyes of the High-Priest, the main object in view was not so much to

[1] This conjecture, proposed by Euthymius (*in Matth.* xxvi. 58), has the advantage of conciliating the Synoptic Writers' account with S. John. Indeed it follows from the last Gospel that Peter's three denials took place in the Palace of Annas, while, according to others, this event occurred in Caïphas' residence. The natural conclusion is that the two palaces were in one, and that the twenty-fourth verse of S. John's eighteenth chapter: "Annas sent Him bound to the High-Priest Caïphas," means that Jesus was made to pass from the apartments of the former of these Pontiffs into the halls of Caïphas. Moreover, it appears very unlikely that they should have dragged the Saviour from palace to palace, and across the city streets, when silence was the uppermost consideration, as requisite for the success of their plan.

[2] In the Orient, every dwelling of importance is composed of moderately elevated structures enclosing a huge court, the αὐλή alluded to by the four Evangelists: ἐν μέσῳ τῆς αὐλῆς (Luke xxii. 55); Ἐκάθητο ἔξω ἐν τῇ αὐλῇ (Matt. xxvi. 69); κάτω ἐν τῇ αὐλῇ (Mark xiv. 66). This courtyard is usually flagged over, and communicates with the street by a passage opening upon the front of the building: Ἐξῆλθεν ἔξω εἰς τὸ προαύλιον (Mark xiv. 68). A heavy door (πρὸς τῇ θύρᾳ, John xviii. 16) closes this entrance-way, and a wicket admits but one person at a time.

[3] John xviii. 12–14, 19–24.

[4] Meyer translates S. Mark's words (συνέρχονται αὐτῷ) thus: "The Sanhedrin-members arrived at the same time as Jesus." Though at first holding an opposite opinion, Winer takes this view in the sixth and seventh editions of his *Grammatik*. We have adopted their interpretation. It is true, in Classical Greek we do not find the dative after ἔρχομαι in the sense of "to go towards one" πρός τινα; but the later writers offer frequent examples of analogous constructions. Hence it seems wiser to preserve the translation given these words by the Vulgate: "Convenerunt," — "They assembled at the High-Priest's."

give judgment touching a system of teaching, as it was to discover and frustrate a plot. He treated the much-talked-of "Kingdom" of Jesus as one of those visionary movements which were forever agitating the East at this period, especially Judea, — and thus, by linking the adventurers participating in it under the bonds of secretly cherished hopes, had kept the country continually involved in the dangers of a new uprising against Rome. And it was for this reason they desired to find some of His accomplices, that they might extort from their confessions a condemnation of the Nazarene, and so overwhelm Him with one well-aimed blow.

It was not meet that the Christ should assume this character of a conspirator before the world. Without making any answer as to His disciples, He rose straightway to a plane of thought of which Annas had little conception.

"I have spoken publicly," He said, "I have taught always in the synagogues and the Temple, whither the Jews resort; and I have said nothing in private. Why question Me? Ask those who have heard Me as to what I have said to them. They know what I have taught them."

By its bold inversions, its repetition of words, the original text alone can portray the power of these few sentences; showing how Jesus withdrew the Pontiff's mind from every foreign object, to fasten it solely and singly upon His divine Person. "It is I, and I alone,"[1] He tells them, "Whom it behoves you to know. My doctrine is — Myself. And of Myself have I spoken to the world, freely, without any dissimulation.[2] Myself, — this everywhere and at all times,[3] in the synagogues, beneath the Temple-porches, everywhere where Jews assemble, this has been My Teaching. Why speak of secrecy? I have never concealed anything I said. Why then do you question Me? Do not examine My disciples, but ask those who have

[1] Ἐγὼ . . . ἐγὼ . . . ἐγώ. This is the first word of His answer; it is repeated at the outset of the second sentence, and is likewise the last word which Jesus addressed to the High-Priest.

[2] Παῤῥησίᾳ.

[3] Πάντοτε.

heard Me. See, even these men here,"[1] He added, pointing to those who surrounded Him, — "they know what I have said."

These last words of Jesus amounted to a refusal to justify Himself. This the bystanders comprehended, and one of the officers of Annas' suite, standing almost beside the Saviour, gave Him a blow,[2] saying at the same time, —

"Is that the way you answer the High-Priest?"

"If I have spoken evil," Jesus was content to answer, "show what evil I have said; but if I have spoken well, why do you strike Me?"

Annas, unable to contend with this calm, broke off the examination at once and despatched Jesus bound to Caïphas,[3] thereby instructing him that he delivered Him over as a victim, not so much that He might be examined, but only in order to have Him condemned. A superfluous precaution indeed, for it was this very Caïphas, as Saint

[1] Οὕτοι.

[2] Ῥάπισμα (John xviii. 22). Πατάξαι ῥαβδῶ (Hesychius). Πατάξαι ἀπλῇ τῇ χείρι (Suidas). Here it seems more natural to think it was a sharp slap than a blow from their staves or clubs (Acts xxiii. 2). To strike the accused over the mouth with the flat of the hand, with a leather strap, or with a sandal, is an indignity still of common occurrence in the East.

[3] John xviii. 24. Many scholars suggest that this cross-examination is only one incident of the sitting, as reported by SS. Matthew and Mark. According to their hypothesis this twenty-fourth verse in S. John ought to be changed and given a place after verse 13; or else it is merely a correction inserted by the Evangelist, indicating by the words: "For Annas had sent Jesus bound to Caïphas," that the whole scene which he has been recounting took place, not before Annas, but before Caïphas. Any such supposition is very unlikely, for: (1) S. John, whose style is plain and terse, is not accustomed to double after this fashion, in order to give some other meaning beside the one which appears at first sight; (2) he distinctly states the succession of events in verses 13, 24, 28 of chapter xviii.; (3) if he had meant to give ἀπέστειλεν the sense of a pluperfect, why did he not employ this form? Undoubtedly the aorist sometimes has the same significance, but this by exception only. In the present case, where ἀποστέλλω has a pluperfect form in common use, where, furthermore, it was a question of referring back to a text and thereby modifying its natural meaning, would not the Evangelist have had recourse to the more expressive and clearer form? S. John Chrysostom seems to have caught a clearer idea of the order of events: "After this, seeing that they had nothing more to ask Him, they sent Him back to Caïphas."

John reminds us, who had exclaimed, but a few days earlier:—

"Is it not right that one man should die for the whole people."[1]

II. Jesus before Caiphas and the Sanhedrin.

Matt. xxvi. 59–68; Mark xiv. 55–65.

Jesus was brought away and introduced into the presence of the Sanhedrin, over whose deliberations it would seem that Caïphas was presiding during this night-session. Rightfully this function belonged to Rabban Gamaliel, who had held the presidency since the death of his father Simon;[2] and without doubt he had been kept away designedly. A man of broader mind and sincerely attached to the doctrine of Hillel, his ancestor, like him he had broken clean away from the narrow and austere formalism of Shammaï and the Scribes, while later on we even find him pleading the cause of the Christians.[3] Such a man was not likely to be invited to the condemnation of Jesus. Accordingly the High-Priest assumed the direction of the trial himself. And, further than this, it was no unusual thing for the pontiffs to reserve this right to themselves, especially in any cases where the worship of Jehovah was in question.[4]

The gathering before which Jesus appeared was the High Court of Justice in Judea. In full conclave it numbered seventy-one members,[5] but the presence of twenty-three was sufficient to constitute a tribunal and give authority to its decrees. The Nasi, or "Patriarch," of the Sanhedrin, seated upon a platform, presided over their deliberations; around him, upon cushions arranged in a semi-circle along

[1] John xviii. 14. S. John only relates the account of His examination before Caïphas, because in his own eyes this first act decided all that followed.

[2] See *History of the Jews*, by Graetz and Jost.

[3] Acts v. 34–39.

[4] Lightfoot, *Horæ Hebraïcæ*, in Matt. xxvi. 3.

[5] See vol. i. p. 5.

the ground, were seated the other judges. The Nasi had, at his right hand, a Vice-President [1] who directed the debates, and close at hand the Sages,[2] who were the usual legal Councillors of the Court. At either extremity of this space were posted two secretaries, occupied in recording in order, one everything charged against the accused party, the other anything favorable to his cause. Besides these there were various subaltern officials who surrounded the accused, armed with ropes and thongs with which to bind or beat him at the first order from the court. Such was the general aspect of the tribunal before which Jesus was now conducted.

From the beginning it was easy to see just how far the prejudice entertained by the judges against their prisoner was likely to carry them. There is nothing to indicate that they in any way respected the Rules of the Sanhedrin, which commanded that for capital offences everything in favor of the accused [3] must be exhibited first. No counsel, not a single witness for the defence, was engaged in this case.[4] Then, too, the accusation was of a different tenor this time; it was no longer a question of some secret doctrine, but of His public instructions and His blasphemies against religion.

As if in derision of the Lord's request that "they should interrogate His hearers," [5] the Chief of the Sanhedrin replied by producing various suborned witnesses, who asserted that they had heard Him uttering scandalous sayings,[6] — these were some of His expressions, either misunderstood or distorted, of which we find numerous examples in the Gospels.

The regular formalities were gone through with for the

[1] This Vice-President was called the "Sagan," or "Father of the House of Judgment." Some scholars hold that Annas filled these functions at the trial, and hence had examined Jesus beforehand, in order to inform himself concerning the matter.

[2] Friedlieb, *Archäologie der Leidensgeschichte*, § 26.

[3] *Sanhedrin*, 4.

[4] *Ibid.* 40, 1, and 32, 1.

[5] John xviii. 21.

[6] Matt. xxvi. 59–62.

benefit of these informers, the oath was proffered them, and they listened to the solemn voice of the Nasi:—

"Know ye, that the blood of the innocent man and of his posterity shall return upon your heads now and forevermore."[1]

Nevertheless, determined as they were to utter their calumnies, they were unable to concert upon all points; and before this tribunal, where they now appeared one after the other, their depositions did not agree. Thus Jesus had simply to listen in silence, and behold the artifices of His adversaries annul themselves.[2]

But in the end two men testified that they had heard Jesus say, "I am able to destroy the Temple of God, and in three days rebuild it." This testimony Saint Mark reports under another form:[3]—

"We have heard him say, 'I will destroy this Temple, the handiwork of man, and in three days I will build another, which shall not be the handiwork of man.'"

Even upon this point they could not manage to agree.

The prosecution was falling to the ground amid all this contradictory evidence; moreover, the falsity of the whole thing was manifest, for it was in public and in the open courts of the Temple that Jesus had said: "Overthrow this Holy of Holies,"[4] as by your faithlessness and your crimes you are doing, and "in three days I will reërect it." And thereby, we must bear in mind, He referred to His Body, destined to become the Holy of Holies of a New Covenant to mankind.[5]

[1] Friedlieb, *Archäologie der Leidensgeschichte*, § 26, S. 88.

[2] Caïphas was obliged to relinquish many of the chief points for the prosecution; particularly the contempt which Jesus had shown for the Pharisaïc Ordinances, since this would have had little weight with the Sadducean division of the Sanhedrin (Acts xxiii. 6, 7).

[3] Mark xiv. 58, 59.

[4] Τὸν ναὸν τοῦτον (John ii. 19).

[5] This saying of Jesus had greatly moved the Jews; and yet, indeed, among those events which were to signalize the Messiah's coming none is oftener referred to in their traditions than the New Temple, more glorious than that of ancient days, which was to be erected by a Son of David: "I will raise up an Heir unto thee Who shall proceed from thee, and I will strengthen His Kingdom. He it is Who shall build a House unto My Name, and I will forevermore establish the throne of His Kingdom. I

Mighty in the testimony which the simple truth had rendered to His cause Jesus stood there, silent still, and let the confusion have free sway about Him.[1] Caïphas realized how eloquently this silence spoke for the defence. Suddenly he stepped down from the judicial daïs and advanced into the centre of the hall, until he was face to face with the Prisoner.

"You answer nothing!" he said sharply. "What is all this they are testifying against you?"[2]

Still Jesus was silent.

The disconcerted Pontiff perceived now that he must bring matters to an issue. Accordingly, thrusting aside technical shifts and captious questioning, he administered a solemn oath to Jesus which, according to the Law, obliged Him to make answer.[3]

"I adjure you, in the Name of the living God, tell us if you are the Son of God."[4]

Caïphas's language really anticipated his thought; he did not say: "Tell us if you pretend to be really the Son of God;" his words were "whether you are the Christ, the Son of the Blessed God."[5]

"I am He,"[6] replied Jesus, and, with this declaration, He

will be His Father, and He shall be My Son" (2 Kings vii. 12–14). This promise, once made to the Great King, is applied to the Messiah by the Targums and the Rabbinical Commentaries (Sepp, *Leben Jesu*, b. vi. k. xxx.)

[1] Matt. xxvi. 63; Mark xiv. 61.

[2] Mark xiv. 60. In the Greek Text this question generally forms two distinct interrogations: "Do you answer nothing? Then do you not see what evidence they are witnessing against you?" Thus the thought is given a vivider and more urgent tone. Still there is nothing to prevent our connecting these two queries as it stands in the Vulgate: "Nihil respondes ad ea quae isti adversum te testificantur?" for *ἀποκρίνεσθαί τι* means "to respond to anything," and *τί* is frequently used for *ὅτι* in the New Testament (Winer, *Grammatik*, par. 25, 1).

[3] Lev. v. 1. Keil, *Archäologie der Leidensgeschichte*, II., S. 256.

[4] Matt. xxvi. 63.

[5] Ὁ *υἱὸς τοῦ Εὐλογητοῦ* (Mark xiv. 61) הַבָּרוּךְ: The "Sanctus Benedictus" of the Rabbis.

[6] Instead of *ἐγὼ εἰμι*, given by S. Mark, in S. Matthew we find *σὺ εἶπας*, "Thou hast said it." This is, as it were, an appeal to their innermost presentiments, to their secret convictions, to the very language of Caïphas (John xi. 49, etc.).

spoke some few words following upon the thought, of which the Evangelist has preserved only this single noteworthy utterance: —

"Moreover, I say unto you, one day you shall see the Son of Man seated at the right hand of the Majesty of God, and coming on the clouds of Heaven."

The Scribes could not fail to recognize how, in these words, there was a twofold reference to the Prophecies of Scripture; on one hand, it recalled the Psalm[1] which foretold the Divinity of the Christ: "The Lord hath said to My Lord: 'Sit Thou at My right hand;'" and on the other, it contained an allusion to Daniel's Vision,[2] where the Messiah "advanceth upon the clouds of Heaven unto the Ancient of Days." And therefore Jesus thereby proclaimed that He was the Christ for whom Israel had so long been waiting; that His place was on the right hand of God, and His Mission to come at the end of time to judge the world.

But the Sanhedrin-Council turned a deaf ear to this testimony, and the High-Priest's sole answer was to rend his garments.[3]

"What further need have we of witnesses?" he cried aloud. "You have heard the blasphemy. How seems this matter unto you?"

"He is worthy of death!" they all made answer.

Forthwith commenced a scene of unspeakable outrages.

[1] Ps. cix. 1.

[2] Dan. vii. 13.

[3] To rend their garments has been in all times a sign of mourning among Orientals; no usage was commoner with the Hebrew people. But this action, the offspring of natural feeling at first, came afterwards, like everything else, to be reduced to puerile rules. The judge, upon hearing a blasphemy, must tear his robes, while his associates manifested their sympathy for his indignation by springing up from their seats. This rent, which was made in front, just below the neck and a hand's-breath in length, could not be resewn; this to declare visibly that a fault against the Supreme Majesty merited no pardon. According to Leviticus (xxi. 10), the High-Priest must not tear his vestments; but this prohibition, says the Targum of Jonathas, only had reference to the ceremonies of mourning and the religious functions when the Pontiff wore the sacerdotal ornaments; under any other circumstances, in a trial like this, for instance, the High-Priest tore his garment from the bottom to the top, while those who were only priests tore them from top to bottom (*Horayoth*, 3).

It seems, following Saint Mark's account,[1] that even here, in the centre of the National Council, some of these high functionaries, as if to give a signal for the indignities which ensued, were the first to spit full in the face of Jesus; then when they had so covered His face they struck Him with the flat of their hands, while others,[2] says Saint Matthew, smote Jesus, and at every blow shouted, —

"Christ, prophecy! who struck you?"

When their rage and fury had spent itself the Sanhedrin-Councillors handed Jesus over to their servants and the understrappers of the court. This throng received Him with a shower of blows from their sticks, according to the reading of the sacred text; while in another place we are told that they drove Him before them, maltreating Him in every manner.[3]

III. Peter's Denial.

John xviii. 12–18, 25–27; Luke xxii. 54–62; Matt. xxvi. 58, 69–75; Mark xiv. 54, 66–72.

During this same night was accomplished what was foretold them by the Lord: while He stood for His trial before Annas and Caïphas, Peter, the Chief of the Apostles, denied Him thrice.

The Evangelists note with considerable care the moment of these acts of infidelity;[4] but they report the language

[1] Mark xiv. 65.

[2] Ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν (Matt. xxvi. 67). Evidently these two terms are not synonymous. But since the first has only the one meaning, "to slap," the second, which signifies to strike either with the hand or with a stick, ought to be taken in the latter sense.

[3] Mark xiv. 65. The MSS. of the Vatican, Sinaï, Ephræm, and Alexandria contain the reading ἔλαβον. The other form, ἔβαλλον, given by the Received Text, is found in the Codex Wolfii (manuscript of the ninth century).

[4] The first took place at the moment when the portress, while letting Peter into the courtyard, addressed him with the words: Εἰσήγαγε τὸν Πέτρον · λέγει οὖν ἡ θυρωρὸς . . . κτλ (John xviii. 16, 17). Οὖν in the narrative simply marks the continuation with what has just been said (Winer, *Grammatik*, par. 53, 8, a). The second occurred at the first crow of the cock (Mark xiv. 68), about three o'clock in the morning (Pliny, *Historia Natu-*

and the circumstances so differently that it is quite impossible to regard them as the same words uttered on the same occasions. Instead of limiting the recusancy of the Apostle to three disavowals framed by his lips, we believe it more likely that three distinct times during this night Peter was recognized by various persons, and that on these three occasions he proved false to his Master, each time reiterating his denial under different forms and before more than one witness.[1] No one thing goes so far toward proving the independence of each single Evangelist regarding the others as the freedom which they display in making their selections from the words and actions which still remained fresh in their memories, and the little pains they are at in order to make their narratives agree upon such points as this. When we compare the evidence, with this idea in mind, and without confusing their testimony, we find that each of them furnishes us with some new features in these stories, wherein the abundance of details, the variety and stirring movements of the characters serve to set Peter's falsehoods and downfall in stronger relief. To clearly understand the order of the incidents it behoves us to return to the first hours succeeding the scene in the garden.

Two of the Apostles, after recovering from their first terror, retraced their steps in order to follow the road taken by the Saviour. Peter, who was one of them, lingered at a distance, but the other disciple[2] drew nearer

ralis, x. 24; Censorinus, *De Die natali*, xxiv.; Macrobius, *Saturnal.*, lib. i. 3); the third one hour later (Luke xxii. 59; Wieseler, *Chronologische Synopse*, S. 406; Friedlieb, *Archäologie*, par. 24).

[1] "Quæres quoties Petrus negavit Christum? Respondet Dionysius Carthusianus sexies. Idem videtur colligi ex Augustino (*De Consensu Evangelistarum*, iii. 9). Addit Cajetanus Petrum septies negasse Christum, scilicet, ter interpellatum a feminis, et quater a viris" (Cornelius a Lapide, *in Mat.*, xxvi. 70).

[2] Ὁ ἄλλος μαθητής (John xviii. 15). It is the common opinion of Tradition that "this other disciple" is S. John. Here, as all through his Gospel, he avoids mentioning his own name, and makes use of vague terms in speaking of himself: "The disciple whom Jesus loved; he who was resting upon His bosom . . ." (John xix. 26; xx. 2; xxi. 7, 20). Many have tried in vain to explain how he came to be acquainted with the Pontiff's people. In this circumstance Ewald sees a confirmation of his theory

the troop of armed men; it was John, henceforth steadfastly exposing himself to every peril at the Master's side, and never quitting His sight. As he was known at the pontifical palace he managed to enter there with Jesus, not noticing that his companion no longer followed him.[1] The latter, fearing to appear inside the courtyard, hung back in the darkness without. Perceiving his absence John went out, spoke a word to the servant-maid who tended the wicket, and so introduced him into the house.

Casting a curious glance at the stranger, the portress asked sharply: "Are n't you too one of this man's disciples?"

"No, I am not!" replied Peter, and hurried quickly out of her way.

At this season of the year the night-time in Judea is all the cooler in proportion to the extreme heats of the day. To protect themselves from the cold the guards and men-servants had lighted in the lower court[2] a small pile of such thorny brushwood as grows in abundance about Jerusalem.[3] Seated in this little circle Peter was warming his trembling hands, "awaiting the end," when for the second time he encountered the keen glance of the portress.

She was scrutinizing him fixedly by the aid of the firelight.

"Certainly," she said, "you were with Jesus of Nazareth."

Then before all present Peter denied Him, saying, "I do not know what you mean to assert."[4]

But she persisted that she was right, telling the others: —

"Certainly, I know he was with him."

"Woman," Peter retorted again, "I do not even know Him."[5]

that the two families of Jesus and of John were of the levitical race. The hypothesis proposed by Nonnus — that the Apostle frequented the palace owing to his fisherman's trade — has as little foundation as the preceding.

[1] John xviii. 16, 17.

[2] Luke xxii. 55. Κάτω (Mark xiv. 66), below; the halls which surround the courtyard were raised to a little higher level.

[3] Sepp, *Leben Jesu*, b. vi. k. xxxiii.

[4] Matt. xxvi. 58, 69, 70; Luke xxii. 56; Mark xiv. 67.

[5] Luke xxii. 56, 57.

Then in great trouble of mind he walked away from the group of curious bystanders; and at that moment was heard the first crow of the cock.[1]

As he neared the great door he met with another maid-servant, to whom it would seem the portress had confided her suspicions. She too said to the waiting men and the rest standing about, —

"This man was with Jesus of Nazareth."

And Peter denied it with an oath.[2]

The other maid in charge of the door had persisted in following after him, and at this she spoke up again,[3] —

"Surely," she said, "this is one of them."

Again he denied it.

One of the spectators in this scene addressed the Apostle with the query: "What! are you one of that set yonder?"

"Man," retorted Peter, "I am not one of them."[4]

John had heard the first denial at the entrance-way of the palace, but altogether bent thereafter upon watching the trial of Jesus he was not a witness to the scenes just enacted, and related by the Synoptic Writers only. When he glanced out into the court the servants were stirring up the fire and warming themselves, for the night air was

[1] Mark xiv. 68. A prohibition, religiously observed, forbade the people to raise poultry within the city limits, for fear, as we are informed by a marginal note in the Baba-Kamma (vii. 7), that these fowls, accustomed to look for food in the muck-heaps, might pollute the sacred objects. Hence some have surmised that the Gospel account refers simply to the cries of the watchmen called at that time "the Cock-crow." Is it not quite as likely that Peter could catch the sound of the cocks crowing in the Valley of Siloë? Their piercing note carries to a great distance, for in Constantinople it is heard coming across from the shores of Asia, at Messina the sound reaches from the banks of Calabria, and from the gardens of Siloë it can easily find its way to the heights of Sion. In the Middle Ages a church was pointed out in Kedron Valley still called "Cock-Crow" (Tobler, *Siloa*, 301).

[2] Matt. xxvi. 71, 72.

[3] Πάλιν (Mark xiv. 69) should be referred to ἤρξατο, "she recommenced." If this adverb applied to ἰδοῦσα αὐτόν the importance of the thought expressed by it would have placed it at the head of the sentence before ἰδοῦσα. Tischendorf, relying upon the testimony of the Sinaïtic and Alexandrian MSS., puts it after ἤρξατο, which does away with all difficulty.

[4] Luke xxii. 58.

growing exceeding chill. Peter, stationed near them, still stood there warming himself.[1] Driven back from the door by his harassing questioners, he had returned to his former standing-place. John overheard the voice of some one saying to him: —

"You too are one of his disciples;" whereat he replied: —

"No, I am not."

Tired at last of questioning him they left him unmolested for nearly an hour,[2] but at length, after he had been drawn into a moment's conversation with his neighbors, they exclaimed: —

"Certainly you are one of his disciples, for your accent betrays you.[3] You are a Galilean."

One of the High-Priest's servants, a kinsman of Malchus whose ear Peter had cut off, added: —

"Did I not see you in the garden with him?"

Once more Peter's courage failed him.

"I do not know what you are talking about," he cried; "I do not know this Man of Whom you speak." And his fear betrayed itself in a stream of curses and oaths. He was still fiercely protesting when the cock crew for the second time.[4]

It was then that Jesus turned and looked at him.

[1] John xviii. 18, 25.

[2] Luke xxii. 59.

[3] Matt. xxvi. 73; Mark xiv. 70; John xviii. 26. The Galilean dialect was noted for its very rough pronunciation of the gutturals, for generally faulty construction, and for certain peculiar local idioms. From this, in their intercourse with the Jews, arose some strange mistakes, much confusion in ideas, and other ridiculous misapprehensions. The Rabbinical literature has preserved a record of the witticisms which found their excuse in the vicious pronunciation of the Galileans. Now they tell of a woman wishing to say to her companion: "My friend, I want to have you taste the milk" (*Schelubthci deochilech chalobo*), but pronouncing it, *Scheluhti tochilech labo*, "The lion shall devour you." Or again, when a Galilean asks some Jews near him: *Amar leman?* "Who has an amar?" and the latter retort: "Poor clown from Galilee, what dost thou ask for? dost want an ass for thy journey, חֲמֹר; wine for thy drink, חֶמֶר; linen for thy garments, עֲמָר; or a lamb for a sacrifice, אִימֵּר?" So too in the synagogues they never allowed a Galilean to read the Holy Books (Talmud of Babylon, *Eroubin*, 53, Gloss.).

[4] Matt. xxvi. 74; Mark xiv. 72; Luke xxii. 60.

This was more than Peter could bear. Suddenly he remembered how the Master had said to him:—

"Before cock-crow thou shalt have denied Me thrice."

Overwhelmed with despair and beside himself, he had no further thought of the danger which threatened his steps. At his great outburst of grief the crowd fell back in surprise,[1] leaving him a free passage. Rushing by them all he found his way out of the palace, and, thinking[2] upon the words of Jesus, he wept bitterly.

IV. The Second Sitting of the Sanhedrin.

Luke xxii. 63–71, xxiii. 1; Matt. xxvii. 1, 2; Mark xv. 1; John xviii. 28.

Handed over to the Sanhedrin-guards, Jesus had to endure still greater indignities. Saint Luke, who omits the account of that night-session before Caïphas, first depicts the Saviour in the centre of this crowd of lackeys and grooms,[3] insulted, beaten, and buffeted.[4] "They blindfolded His eyes," he says, "and smiting Him on the face challenged Him to prophecy, and they uttered many other taunts and insults against Him."

Jesus remained for more than an hour[5] at the mercy of their pitiless hands, for not until morning and broad daylight[6] did the members of the Sanhedrin summon Him again before them.[7]

[1] This hypothesis seems to us requisite in order to explain how the Apostle, till now surrounded by a suspicious crowd, could have passed unhindered from the palace.

[2] Matt. xxvi. 75. The oldest Versions, the Syriac, the Italic, the Vulgate, the Sahidic, the Gothic, the Armenian, appear to have adopted the reading in Beza's Codex: Ἤρξατο κλαίειν. Indeed it is hard to believe that they could have translated the text given us to-day by the most important MSS.: ἐπιβαλὼν ἔκλαιεν, by "he began to weep." The most natural interpretation of these words seems to be this: "Reflecting upon that saying of Jesus, he wept."

[3] Luke xxii. 63–65.

[4] Δέροντες, literally, "flaying;" by extension, "showering blows upon Him."

[5] From the second cock-crow (four in the morning) to sunrise, which takes place about six o'clock during the first fortnight of April.

[6] Ὡς ἐγένετο ἡμέρα (Luke xxii. 66).

[7] This second sitting of the Sanhedrin was held, like the first, in the pontifical palace, for they started from Caïphas' residence when bringing

Ever since early dawn they had been closeted, advising as to the best means of executing the sentence which they had just pronounced against Jesus. The first requisite was to obtain the approval of the Procurator, Pontius Pilate; for since the exile of Archelaus and the final subjugation of Judea the Sanhedrin had no longer any power to punish its prisoners with death. Rome, tolerant though she always was toward the religion of the vanquished, nevertheless reserved to herself the administration of justice, and charged the proconsuls to study local customs, in order to make them, if possible, accord with the Roman Code, and so form a body of laws peculiar to each region. It is true the general control of affairs was left to the ordinary judges of the province; but matters of appeal, any important suits, and especially all cases of capital offence, remained subject to the Governor.[1] So, however jealous of their authority these Councillors might be, they were obliged to bend beneath the yoke which at present held the world in check; yet in this instance they resigned themselves to necessity more willingly, because the concurrence of Pontius Pilate, by relieving them of all responsibility, would prevent any possible conflict with the people. For suppose that in a throng like the one which, five days ago, had cheered the Saviour's entry, — suppose that some one of the sick folk, cured by His word, should utter his indignation at the condition to which their hatred had reduced Him; would not this be enough to excite an uprising, in the hope of rescuing Jesus? This was quite reason enough for their eagerness to have Him put into the safe

Jesus before the Pretorium (John xviii. 28). The ordinary place for their assemblies was the basilica erected by Simon Ben-Shetach near the Israelites' Porches, and known by the name of Gazith (Hall of hewn or square Stones). But the Jewish traditions inform us that, forty years before the destruction of the Temple, the Sanhedrin, bereft of their powers of sentencing prisoners to death, abandoned Gazith and held their sittings in the Gentiles' Porches, and still later on in the lower town (Talmud of Babylon, *Roschhaschana*, 31, 1; Talmud of Jerusalem, *Yoma*, 13, 3; *Sanhedrin*, 24, 2). So three years before the Saviour's Passion the Great Council had ceased to have any fixed place for their meetings.

[1] Pauly, *Real Encyclopädie der Alterthumswissenschaft:* PROCONSUL, PROVINCIA.

keeping of Roman power, with the further hope of inducing the Governor to ratify their condemnation.

Their negotiations were destined to meet with considerable difficulties, for Pilate, however ready for bloodshed in moments of confusion and riot, in matters of public business cherished all a Roman's reverence for juridical forms. Now everything of the sort had been set at naught in the present procedure. There were certain prescriptions, wise as they were humane, which ordered that the judges should observe a fast, not pronouncing sentence until after mature consideration, and in cases of capital offence they must even defer decision until at least one day after the examination.[1] Furthermore, by these same Rules the Sanhedrin was forbidden to assemble during the night, or to hold any sittings before the early sacrifice, which was offered at sunrise.[2] Caïphas and his colleagues could not have been ignorant either of these statutes or of the contempt displayed toward them by such actions as they were now committing.

Anxious above all things to cover up any such irregularities on their part, they thought to accomplish their object by causing Jesus to appear before them again just at daybreak. The short interval which elapsed between the night-sitting and that of the morning did not alter the fact that the rule which commanded a day's delay was in reality infringed; for the Jewish law counted the day from evening to evening. Yet this distinction between night and day gave some slight semblance of legality to their proceedings, and therewith the hatred of the Sanhedrin was fain to rest content.

Accordingly Jesus was haled before His judges, and Caïphas began by repeatedly inquiring: —

"If you are the Christ, tell us."

"If I tell you," He replied, "you will not believe Me, and if I question you, you will not answer Me, nor let Me go."[4]

[1] *Sanhedrin*, 4, 1. [2] *Yoma*, 3, 2. [3] Luke xxii. 66–71.

[4] The reading ἢ ἀπολύσητε (Luke xxii. 68), omitted in the MSS. of Sinai and the Vatican, ought to be preserved, for it is supported by the authority of the Vulgate and some important manuscripts.

Thus He reminded these Councillors of State that, only a few hours earlier and in their presence, He had proclaimed Himself the Messiah, and that they had refused to believe Him. Why, then, should they believe Him now? Every question which, since His return to Jerusalem, He had addressed to them, whether it concerned John's baptism or had reference to the Christ, was still left unanswered. They did not intend to answer Him now any more than hitherto they had done; as for releasing Him, that they would never do. And notwithstanding this, Jesus consented to repeat once again and in the same terms, what He had said during the night just past,—that He was the Son of Man and Son of God. Vainly had they struck and bruised Him, covering Him with spittle and vile abuse; thereafter, even as before this opprobrium, He revealed to His executioners how, afar off, their Victim was to appear all triumphant in the panoply of celestial glory, seated at the right hand of the Most-High.

"You, then, are the Son of God?" was the demand of the Sanhedrin.

"You have said it," replied Jesus; "I am He."

"What further need have we of witnesses?"[1] they cried instantly, "we have heard it for ourselves, from his own mouth."

Springing to their feet at these words, they ordered Jesus to be bound still more closely and hurried him away to the Pretorium[2] forthwith.

V. Death of Judas.

Matt. xxvii. 3–10; Acts i. 16–19.

By a righteous retribution of human nature, the first victim of this iniquitous judgment was the very man who had been its prime mover and first cause. Standing un-

[1] Τί ἔτι ἔχομεν μαρτυρίας χρείαν; (Luke xxii. 71.) By these words it is evident that another consultation had preceded this, where witnesses had been summoned and heard.

[2] Mark xv. 1.

heeded among the rabble of onlookers, in silence Judas had looked long and intently upon his Victim, now finally separated from him; disquieted at heart, uneasy, still cherishing some secret hope perhaps that Jesus would overwhelm His judges and escape them in the end. But when he had witnessed His condemnation and had followed Him as far as the Governor's Palace, remorse[1] was at last fully aroused in him. The life of Jesus, as he had witnessed it day by day, seemed to repass before his eyes in one mighty but distinct whole, and the last words of the Master resounded in his ears like an audible rebuke. Crushed and distraught with shame, possessed with a sort of madness, he started forthwith, not in search of Jesus, Who would have repaid him with peace and salvation, but bent upon finding the priests who had been his accomplices in crime.

He had noted that, upon leaving the Palace of Caïphas, they turned down a street leading to the Temple; thither he repaired[2] and mounted the stairway which divides the Sanctuary from the Gentiles' Court. Between the Priests' porches and those of the Jews stood the Hall of Gazith. Although it was no longer the regular assembly-chamber for the Sanhedrin, everything leads us to presume that it was here Judas found the priests and ancients gathered together.

"I have sinned," he cried; "I have betrayed the blood of The Just One;" and his shaking hand held out the thirty shekels before their faces.

Their only reply to this wretched appeal was disdainful enough: —

"What does that matter to us? That is your affair."

Judas drew back the silver; then, in a frenzy of despair, as he crossed the great entrance of the Holy Place,[3] he flung

[1] Matt. xxvii. 3. Μεταμεληθείς denotes that the mind only of Judas had been enlightened, but that his heart remained what it had been heretofore, — the heart of a traitor, cold, egoistic, and covetous: he had changed his opinions and his thoughts, but without arriving at that conversion of the heart which Scripture alludes to by the term μετανοεῖν (Trench, *Synonyms of the New Testament*, p. 241).

[2] Matt. xxvii. 3–10.

[3] Ἐν τῷ ναῷ, "in the Sanctuary itself." Trench, who with Meyer and Alford maintains this meaning, challenges his opponents to produce a

down the price of his treachery, there on the threshold, and disappeared.

The priests picked up the coins; hard by stood the huge coffers destined to receive alms-gifts.

"It is not permitted us," they said, "to put this money into the Treasury, since it is the price of blood."[1]

O marvellous scrupulosity of these Doctors of Israel, so accustomed to listen to nothing but their own evil passions, yet requiring so much deliberation before deciding as to the disposition of thirty pieces of silver! Happily Judas came to their aid.

On quitting the Temple, he took the road which descends toward the Fountain of Siloë. At the spot where Kedron joins Brook-Hinnom,[2] he started up the sombre recesses of the latter, whose aspect was not of a nature to soothe his despairing soul. Even to-day, Jerusalem has no chillier nor gloomier region, — a deep, narrow gorge, with beetling cliffs of jagged rocks, overshadowed here and there with dark olive-trees, while still in this deep ravine, long ago cursed by Jeremy, the memory of those sacrifices to Moloch seems always to rise uppermost in one's mind. Judas made his way up the acclivity which rises opposite Mount Sion, and came to a halt in a clay field belonging to a potter thereabouts. From this point his eye could sweep the whole pathway, along which he had last night dragged his Victim, from Gethsemani to the Pontiff's Palace; and, as he gazed, his mind altogether gave way under the burthen of mad despair. Then, says Saint Matthew,[3] "he went and hanged himself;" and in the Acts it is added that "the rope broke; his body, falling headlong to the earth, burst asunder, and his bowels were spilled over the Field of Blood."[4] When

passage where *ναός* is put for *ἱερόν* (*Synonyms of the New Testament*, p. 11).

[1] Deut. xxiii. 18; *Sanhedrin*, 112.

[2] As we have already observed, Hinnom Valley is the gloomy Gehenna of the Rabbis: Ge-Hinnom, גֵּיא הִנֹּם.

[3] Matt. xxvii. 5.

[4] Hakel Dama: חֲקַל דְּמָא (Acts i. 19). Some modern exegetical scholars think that any efforts to harmonize S. Matthew's narrative with the Acts (Acts i. 18) would be time thrown away. Comparing these two

informed of his death the Sanhedrin-Councillors hastened to dispose of their accomplice, whose conscience-stricken end would go far toward witnessing to the innocence of Jesus. The thirty shekels which were once Judas's, still lay in their hands; with them they purchased the potter's field, in order to bury the body on the very spot where its bowels had gushed forth; then, hoping to efface the memory of his crime, they consecrated this region as a burial-place for such foreign proselytes as should thereafter die in the city. But the citizens of Jerusalem were informed of the tragic end of Judas, and, as this accursed ground had drunk the blood of the traitor, they called it Haceldama, — "the Field of Blood."

Saint Matthew, as he is wont to do, here again refers to the words of the ancient Prophets. This, then, was the very scene which Jeremy[1] had had before his prophetic vision

accounts with that of Papias (Migne, *Patrologie grecque*, t. v. p. 1259), which pictures Judas as surviving his suicide, but afflicted with such brutish obesity that shortly thereafter he was struck down and crushed by a chariot, they conclude that in the primitive Church there were three different versions of the traitor's death, and hence all we can know for certain is that he came to a violent end. Most commentators do not recognize any such difficulty in conciliating the Testament descriptions. The only serious difficulty is in connection with the potter's field which was bought by the priests, according to S. Matthew, but by Judas, if we take the literal sense of the words in the Acts (i. 18). To clear up this point it is sufficient to remember that S. Matthew relates details with exactness, while S. Peter, in the Acts, is using all an orator's freedom of expression. After having reminded his brethren that the traitor had been one of their number, that he had taken part in the Evangelical ministry, that glorious Heritage which Jesus left to His disciples: ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης, he proceeds to compare these divine riches with the field whereof the dead body of Judas now had possession and the only gain accruing to him from his iniquity: ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας. This contrast naturally suggested the figurative use of ἐκτήσατο, "he possessed." But the more precise testimony of S. Matthew prevents us from taking the word in other than a metaphorical sense.

[1] Matt. xxvii. 9; Jer. xix. 1–15. The text attributed to Jeremy by S. Matthew is really that of the Prophet Zachary. Many different solutions have been given for this difficulty; the most probable is as follows: At a glance S. Matthew's eye sweeps the array of prophetical witnesses who have foreshadowed this event: Zachary predicting the ingratitude of Israel, Jeremy shattering the earthen vessel in Hinnom Valley, and during the siege buying the field of Anathoth, whereon the Chaldean army was encamped. These various memories he combines in a paraphrase of the sacred text, and this he puts in the mouth of Jeremy, who, in the eyes

when long since he descended Hinnom Valley, before ever it was blasted by God's maledictions. In those days, indeed, it was a garden of delight, whose wooded banks were freshened by the waters of Siloë; but beneath its shadowing arches and round about the fagots heaped up in honor of Moloch there had reëchoed unholy choruses, mingling with the clash of cymbals and psalteries.[1] The Prophet advanced, followed by the elders of the priesthood and the people, holding in his hand a vessel of that very same clay which in after days was to enclose the remains of Judas; and he broke it in their presence, saying:—

"I will break this City and this people even as this vessel whose fragments can nevermore be put together, and Tophet shall become a field of sepulchres and corpses."

So, likewise, it was Judas' crime which Zachary had predicted when, picturing the ingratitude of Israel, Jehovah's chosen flock, he describes this people giving unto its shepherd, for a recompense, thirty shekels, — which is the price of a slave; and the shepherd seizes this goodly wage, the price whereat Jesus was valued in the eyes of the Jews, that so it might be thrown to the Potter, in payment of his waste ground.[2]

of the Jews, was the greatest of the Prophets (Lightfoot, *Horæ Hebraïcæ*, in Matt. xxviii. 9). This quotation is, therefore, in the nature of a free commentary upon the sacred text. The Targums show us what liberties were taken, at this period, in paraphrasing the books of the Old Testament.

[1] "Tophet, quæ est in valle filiorum Enom, illum locum significat qui Siloë fontibus irrigatur, et est amoenus atque nemorosus, hodieque hortorum præbet delicias" (S. Jerome, *Commentar. in Jeremiam*, lib. ii. cap. vii. ver. 30, 31).

[2] Zach. xi. 12, 13. The words of Zachary, as cited by S. Matthew, show considerable diversities from the Septuagint Version, and even if we compare them with the original Hebrew, they are far from being a faithful translation. There is no reason for astonishment, however, for besides the fact that it was necessary to depart somewhat from the sacred text in order to make the application to Judas' death more apparent, in itself this passage presents some actual difficulties. The principal one is in regard to our interpretation of the words: אֶל־הַיּוֹצֵר. Upon the authority of Kimchi and two MSS. quoted by Kennicott, Ewald reads אֶל־הַגִּזְבָּר, as "in the Treasury," and translates it thus: "Jehovah saith unto me: Cast into their Treasury the goodly price whereat I was valued in their eyes." Evidently S. Matthew has not read "in the Treasury," but "unto

By these Prophecies the Lord had revealed His betrayal long beforehand, and now He had permitted it to be fulfilled.

the potter," as it also stands in the Septuagint, which translates it by *εἰς τὸ χωνευτήριον*. To explain this rather obscure phrase, Lange supposes that in the vestibule of the Temple was a certain place destined to receive cast-away articles, with this inscription: "For the Potter," or, better, "For the Founder" (Septuagint), which is nearly synonymous with our common term "Rubbish Heap." The rest of the passage is freely translated by S. Matthew. In place of וְיִקְרְתִּי מַעֲלִיחַס אֲשֶׁר הִיָּקַר "the magnificent price whereat I was esteemed by them," the Evangelist reads הַיָּקָר (cari; æstimati), *τοῦ τετιμημένου*, and by the Inestimable Treasure he understands Jesus, whom they have valued at so vile a sum. Toward the end of the quotation S. Matthew departs still further from the original text, where we read: "And I cast the money unto the potter in the Temple of the Lord." This the Evangelist paraphrases in these terms: "And they gave this silver, the price of the potter's field."

CHAPTER III.

JESUS AT THE PRETORIUM AND BEFORE HEROD.

John xviii. 28–40; Matt. xxvii. 2, 11–25; Mark xv. 1–14; Luke xxiii. 1–25.

THE Sanhedrin, as we have seen, had determined to deliver Jesus to the jurisdiction of Pilate;[1] the priests, however, because their presence was demanded at the Temple for the morning sacrifice, could not accompany Him; but the rest of the assembly formed a lengthy retinue around Jesus, which, after crossing the town, conducted the Prisoner within the precincts of the Pretorium.[2]

The Roman Governors were accustomed to take up their residence in the palaces of the princes whom they had supplanted, and, generally speaking, the Procurators occupied Herod's royal seat on Mount Sion;[3] but during the Paschaltide, Pilate resided in Antonia,[4] the fortress erected north

[1] Matt. xxvii. 2.

[2] Pretorium, "Prætorium, Tabernaculum," in its primitive sense, the tent of a general, set up in the centre of the Roman camp; afterwards this word came to be employed to designate the governor's residence in the provinces which they administered (Pauly, *Real Encyclopädie:* PRÆTORIUM).

[3] Philo, *De virtutibus et legatione ad Caium*, p. 38; Josephus, *Bellum Judaïcum*, ii. 14, 8.

[4] Antonia is not spoken of by name in the Gospel; but we know from Josephus that the place of the Lithostrotos, where Pilate had his judgment-seat (John xix. 13), was in front of this fortress (*Bellum Judaïcum*, vi. 1, 8). The historian tells us of a centurion sweeping down with his men from Antonia to drive back the Jews toward the Temple, and gliding first over the pavement of the Lithostrotos. Hence it follows plainly that that square extended between the Fortress and the porches of the Sanctuary.

of the Temple and overlooking the porches. From the steep heights of this citadel, he could beat down any tumult of revolt, while at the same time he enjoyed its large and kingly appointments, its lofty galleries and baths, with the immense courts where his legionaries could all comfortably be encamped.[1]

Borne along into one of these halls, Jesus stood at last in Pilate's presence. He was not altogether a stranger to the Governor, for although Galilee and Perea, the usual field of His Ministry, were not subject to the Roman jurisdiction, yet his preaching had so deeply stirred Jerusalem that reports of these events must have reached Cæsarea[2] long before now. Beside this, Pilate's wife[3] had come to be secretly drawn to the worship of Jehovah,[4] and thereafter, touched by the virtue of Him Whom she called "The Just,"[5] she had often conversed with the Procurator concerning Him. Accordingly we see him fully informed as to everything concerning Jesus, — His title of Christ, the relentless spite of the Sanhedrin, and the bitter fanaticism which had hunted Him down.

The Captive was alone;[6] His accusers, despite their ani-

Tradition, without identifying Antonia with the Pretorium in formal terms, has always located the latter to the north and near the Temple, consequently in the spot where once stood the ancient Citadel. The earliest evidence is that of the Bordeaux Pilgrim who visited the Holy City in 333 (fifty years before S. Jerome): "Inde ut eas foris de Sion euntibus ad portam Neapolitanam (now-a-days called the Damascus Gate), ad partem dextram, deorsum in valle sunt parietes ubi domus fuit, sive prætorium Pontii Pilati; ibi Dominus auditus est antequam pateretur; a sinistra autem parte est monticulus Golgotha, ubi Dominus crucifixus est." It was only in the time of the Crusades that any one thought of transferring Pilate's residence to the Hill of Sion (Tobler, *Topographie von Jerusalem*, Erstes Buch, S. 225).

[1] Josephus, *Bellum Judaïcum*, v. 5, 8.

[2] This town, then recently founded by Herod upon the shores of the Mediterranean, was the usual residence of the Roman Governors.

[3] The laws which forbade Proconsuls to have their wives accompany them into the provinces, had fallen into desuetude (Tacitus, *Annales*, iii. 33).

[4] *Gospel of Nicodemus*, ii.

[5] Matt. xxvii. 19.

[6] S. John notes particularly that Jesus was introduced alone into the Pretorium; ἄγουσιν εἰς τὸ πραιτώριον . . . καὶ αὐτοὶ οὐκ εἰσῆλθον; that Pilate left Him there, ἐξῆλθεν οὖν ὁ Πειλᾶτος, and returned immediately,

mosity, could not venture to cross the threshold of the Pretorium. The dread of being contaminated,[1] and thereby debarred from participating in the Passover, could even overmaster the longings which now filled their breasts to support their denunciations in person. However, if only by the shackles which pinioned Jesus' arms, Pilate would easily understand that the Sanhedrin desired His death, it being their usage to deliver up in this condition such condemned felons as they judged worthy of the extremest penalty of the law.[2]

At sight of Jesus, the first feeling of the judge was one of pity; there was nothing in His attitude which could be attributed to the pride of a seditious brawler, nothing which in any way invited punishment. Naturally endowed with the keenness common to all Roman politicians, Pilate suspected some plot and began to think that perhaps he would find occasion to revise rather than to confirm the Sanhedrin's sentence. Nevertheless, out of respect for the Jews' scruples who refused to enter within the house, he went forth and met them in the outer court.[3]

"What accusation," he inquired, "do you bring against this man?"

The Sanhedrin had hoped that their eagerness and the moment at which they presented themselves[4] would have prevailed with Pilate. Their disappointment found its utterance in bitter terms.

to find Him still there . . . εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν ὁ Πειλᾶτος (John xviii. 28, 29, 33).

[1] "The house of a heathen," so we read in the Talmud (*Eroubin*, 62, 2), "shall be unto your eyes as that of an animal." Hence some have concluded that the contamination so dreaded by the Sanhedrin-members was only the stain contracted by touching any unclean object, which should be purified on the very same day. But, according to the testimony of Maimonides (*Pesachim*, vi. 1), nothing could be more uncertain than the duration of this impurity. Moreover, when it was within one day's time, that was quite enough to prevent one from taking part in the Paschal Rites (Maimonides, *ibidem*).

[2] S. Jerome *in Matt.* xxvii. 2.

[3] John xviii. 29–31.

[4] Ordinarily the Roman judges did not hold their sittings before the third hour of the day (9 o'clock in the morning). (Friedlieb, *Archäologie*, S. 105.)

"If this man were not a malefactor[1] we would not have delivered him up to you."

This arrogant answer pricked the Governor's temper, and he responded in turn with an accent of irony and disdain.

"Take him yourselves," he said, "and judge him according to your laws."

Would not excommunication, with the thirty-nine lashes from the whip,[2] administered in the synagogue, be enough to punish any infringement of their rights?

"We no longer have the power of putting any one to death," replied the Jews, disclosing in this manner how far they wished to proceed. Mysterious disposition of Providence! God had deprived them of all power over human life only that they might not stone the Christ, according to the Law, but that Rome should lift Him up upon the Cross,[3] "whereby He shall draw all men unto Him."[4] Thus it was necessary that the saying of Jesus wherein He foretold by what death He was to die should be fulfilled.

Evidently Pilate was not inclined to ratify the condemnation of Jesus, but intended to review the whole procedure and judge the case for himself. Summoned to produce the leading points in their accusation, the Sanhedrin resigned themselves to necessity. The title, "the Son of God," which the Saviour had attributed to Himself, though the real cause of His ruin, was left unnoticed; but

[1] The received text has *κακοποιος*. The reading *κακὸν ποιῶν*, adopted by Tischendorf, signifies: "If he had not been taken in the commission of a crime . . ."

[2] The number of stripes was fixed at forty by the Law (Deut. xxv. 3). But in their fear of overstepping this limit, the Synagogue inflicted only thirty-nine. The condemned person, stripped to the waist, received a third part of the blows across the breast, the other two-thirds upon the shoulders. The man executing this sentence stood upon a stone at one side and lashed him with leather thongs. S. Paul suffered this punishment five times before the Synagogue (2 Cor. xi. 24). (*Maccoth*, iii. 2.)

[3] The crucifixion, in use not only at Rome, but among various nations of antiquity, was never adopted by the Jews, who were content with suspending the body of the guilty man after death (Smith, *Dictionary of the Bible*: CRUCIFIXION).

[4] John xii. 32.

since by declaring Himself the Christ He thereby proclaimed Himself King of Israel, the latter claim was urged against Him, as of itself crime enough; and the accusation, reduced to these three charges, was so framed in order to stir Pilate to vengeance[1] most surely.

"We have found him," they said, "exciting the people, forbidding to pay tribute to Cæsar, and calling himself the Christ-King."

But Pilate knew the Jews too well to be duped by their sudden zeal to avenge the wrongs of Rome. And besides this, his officers had not informed him of any signs of an incipient conspiracy, nor of any refusal to submit to the taxes. Hence he lent scanty credence to rumors of a sedition which would have given him little trouble to repress; but the word Christ caught his attention. What was the significance of this title, which seemed to involve at once a civil and a religious dignity? What royalty could the Prisoner now in his hands lay claim to? Determined upon getting some light upon this question, Pilate reëntered the Pretorium and summoned Jesus.[2]

Thus, then, the Saviour was left alone with His judge, — far removed from the Jews whose distant cries of "Death to the Nazarene!" still reached His ears. Pilate, by screening Him from their furious clamor, had already let it be seen that his heart was not indifferent to the spectacle of such misfortunes. Jesus, far from profiting by this to plead His own interests, was altogether absorbed in the cause of eternal Truth, and sought only to make it descend within the soul of this man now standing before Him, — puzzled and uncertain, still in the darkness, yet just catching a glimpse of some celestial radiance meanwhile. Pilate was the first to speak.[3]

"Are you truly king of the Jews?" he asked Jesus.

[1] Luke xxiii. 2.

[2] John xviii. 33–38.

[3] Pilate was only a simple Procurator (cum jure gladii). "Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus erat" (Tacitus, *Annales*, xv. 44). Hence he had no quæstor to conduct the examination; accordingly we see him performing this office in person (Pauly, *Real Encyclopädie:* PROCURATOR, QUÆSTOR).

Always more attentive to the thought than to the words of His questioners, the Saviour answered him: —

"Do you say this of yourself, or have others told you this of Me?"

Surprised at finding his mind so easily penetrated, the Governor responded, brusquely: —

"Am I a Jew, forsooth? Your nation and your Pontiffs have delivered you up to me. What have you done?"

This question drew forth no reply. Altogether intent upon the inward struggle which was now agitating Pilate, Jesus beheld with infinite compassion that he was trying to crush down the movements of grace, which were calling him to the truth, his conscience besetting him evermore with that persistent question: —

"What, then, is this kingdom of his?"

Accordingly it was rather to this unspoken and secret question that the Christ made answer, —

"My Kingdom is not of this world. If My Kingdom were of this world, My Ministers would strive that I should not be delivered to the Jews." But — as you may see from My fetters, from My forsaken state — "My Kingdom is not from hence."

"Then you are a king?" exclaimed Pilate.

"Thou hast said it," answered Jesus; and He added words which Saint John has not recorded at length, but certainly they were sufficient to confirm this declaration:

"I was born and I came into the world in order to render homage unto the Truth. Whosoever is of the Truth heareth My voice!"

"What is truth?"[1] queried Pilate, and then at once turned away, to escape the ascendency which Jesus was exerting over him.

[1] How many men every day repeat Pilate's query, and like him are still beset with anxieties and doubts because they turn away and do not listen to the Saviour's answer? Happier far are they who hearken to the Master's words: unto them there shall be rest and peace in the Truth! "O veritas Deus, fac me unum tecum in caritate perpetua! Taceant omnes doctores; sileant omnes creaturæ: tu mihi loquere solus!" (*De Imitatione Christi*, lib. 1, cap. iii.)

And with this thought he went out to the Jews and bespoke them again, with the assertion, —

"I find nothing worthy of death in this man."

At this answer to their appeals, the cries of rage burst out more wildly than before. The priests and ancients persisted with great violence, besieging the Governor's ears with accusations which grew ever vaguer, more contradictory and often entirely incomprehensible to him. He had Jesus brought forth. His very presence excited a new fury of abuse; indeed it would seem, from Saint Matthew's text, that the Sanhedrin-Councillors began to cross-question Him directly, but all to no purpose.[1]

"Do you not hear," Pilate said, turning toward Him, "of how many things they accuse you?"

Still Jesus answered not a word. This silence, this peaceful calm in the midst of a raging rabble, filled the Governor with admiration.

He was now casting about for some escape from his predicament, while still the Jews pleaded with fiercer persistency; this time asserting, —

"He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place."[2]

The name "Galilee" was a ray of light, — thrown out with the design of reminding the judge of the uneasy character of that province and the blood of its conspirators lately shed in the Temple; but, on the contrary, it only suggested an expedient whereby he might extricate himself from all responsibility in the affair. Immediately Pilate demanded whether Jesus was a Galilean, and having learned that He belonged to Herod's jurisdiction, he remanded[3] Him to the Tetrarch forthwith.

[1] Matt. xxvii. 12–14; Mark xv. 3–5.

[2] Luke xxiii. 5–7.

[3] Ἀνέπεμψεν (Luke xxiii. 7). "Propriam Romani juris vocem usurpavit. Nam *remittitur* reus, qui alicubi comprehensus mittitur ad judicem aut originis aut habitationis" (Grotius, *in loco*). That is, he made Him pass from the "forum delicti commissi," into the "forum originis vel domicilii" (Pauly, *Real Encyclopädie:* Forum, II., Gerichtsstand des Criminalprozesses). Such acts of courtesy were not rare on the part of these politic Romans (Acts xxv. 9; Josephus, *Bellum Judaïcum*, iii. 10, 10; Dionysius of Halicarnassus, *Antiquitates*, iii. 22).

This Prince's suite was quartered in the ancient residence of the Machabees,[1] to which Herod's sons had retired when their father's palace was occupied by the Roman governors. Thither the legionaries conducted Jesus, surrounded by His enemies. We shall not try to follow the Saviour over this portion of His sorrowful journey; but it is hardly probable that his guards would have forced him to descend the steep side of Moriah and then reascend the Hill of Sion, when by crossing from the western portico of the Temple and over the bridge of Tyropœon, they could at once reach the Prince's palace.

The appearance of Jesus before him excited only a frivolous pleasure in Herod's mind, for his depraved soul was now incapable of even such anxieties as were troubling Pilate's conscience. For a long time he had been kept informed of all the reports concerning the Christ, and he was only too anxious to be an eye-witness of some of His prodigies.[2] Undoubtedly the young Physician, to escape execution, would satisfy his curiosity by performing some miracle. Full of such ideas, Herod at first treated the Prisoner with some show of respect, plied Him with questions, and pressed Him to display His supernatural power.

But Jesus had sounded the shallow depths of this Prince's mind; and He, Who had had only words of tender mercy for Pilate, deigned not so much as a word in reply to Herod. This silence disconcerted the Tetrarch; the Sanhedrin-party, on the other hand, were not less deceived. They had counted upon recovering their ascendency with a prince of their nation, and, without urging

[1] In fact, under Festus, we find Agrippa the Younger erecting a gallery upon this residence, whence he could enjoy a view of the Temple (Josephus, *Antiquitates*, xx. 8, 11); Agrippa II., in the last days of his reign, here assembled the rebellious people; in a word, all we know about the several sojourns of Herod's children at Jerusalem during the Roman occupation, is connected with this Palace of the Machabees. It stood upon the site of the house of Libanus-wood constructed by Solomon, and on the northeast of Sion covered the angle formed by the Tyropœon Valley, which, just opposite the Temple, ceases to run north and south, turning eastward, in the direction of the present Gate of Jaffa.

[2] Luke xxiii. 6–12.

any false pretexts, had expected him to strike immediately at what was most hateful to them in Jesus, His Doctrine and His pretensions to the title of the Messiah; but all their furious entreaties and objurgations were thrown away on Herod.

Of Idumean ancestry, though a Jew by birth, and inclining naturally toward the scepticism of the Sadducees, the Tetrarch had long ago stifled his conscience too thoroughly to admit of his now taking any interest in questions of religion. And, further than this, by condemning Jesus would he not run the risk of a popular movement in His favor? Or at any rate, there was the possibility of incurring such terrors as had assailed him after the execution of John Baptist! Anxious above all things not to endanger his own comfort,[1] the despotic egoist lost no time in returning compliment for compliment, by remanding Jesus back again to Pilate. Provoked, however, at having been so set at naught, he desired on his side to display his disdain for the Christ and, in token of derision, had Him arrayed in a white robe.[2] What was this garment meant to travesty? Perhaps the consul's toga [3] or that of the Roman candidates,[4] thus disguising Jesus as though he were some puppet sovereign of the stage; or was it perhaps the garb assumed by Jews acquitted of capital offence,[5] Herod indicating by this that he regarded the Prisoner as a fool, incapable of any crime? The Procurator appears to have interpreted it in this last sense, for, in arguing with the people for the life of the Christ, he urged in His defence this burlesque acquittal.

Distasteful as it was to Pilate to resume a trial of which he had thought himself disburthened, yet he took considerable satisfaction from this mark of courtesy on Herod's

[1] "Fond of a quiet life," says Josephus, *Antiquitates*, xviii. 7, 2.

[2] Ἐσθῆτα λαμπράν, according to Lightfoot and Ellicott, signifies a robe of purple. But the idea we associate with λαμπρός is that of a whiteness as dazzling as light; and this epithet, especially as applied to garments, usually denotes that they are white.

[3] Tacitus, *Historiæ*, ii. 91; Valerius Maximus, i. 6, 11.

[4] Pauly, *Real Encyclopädie:* CANDIDATUS.

[5] Josephus, *Antiquitates*, xiv. 9–4, xvi. 9, 3; *Yoma*, f. 19, 1.

part, and their mutual deference put an end to all resentment between them. The Governor's undertakings, hitherto hostile to the Tetrarch's authority; the blood of the Galileans shed in the Temple, — everything in fact was forgotten, and on this same day they became friends.

Once again Jesus was hurried along the road to Antonia. The insulting magnificence with which He was attired rendered His wretched state more striking. Pilate was touched thereat, and, fortified by Herod's dismissal, endeavored to wrest their Victim from the Sanhedrin's clutches. Accordingly he assembled the princes of the priesthood and the magistrates; but they, on their part, bent upon forcing his consent, had collected a mob of the populace in order to influence him further.[1]

With Jesus at his side, Pilate addressed them.

"You have produced this man before me," he said, "and accuse him of exciting the people; and now I, after having examined him before you, find nothing in him touching what you charge him withal. And in like manner Herod, to whom I referred you,[2] has found nothing in him worthy of death."

Whether a threatening silence or a fresh outcry greeted these words, Pilate at all events believed it was best to make amends for them somehow, so he added: —

"I will chastise him, therefore, and let him go."

Lightly as he regarded the penalty referred to in these words, it was none the less a piece of iniquitous acquiescence on his part, and a sign of weakness which could not escape the Sanhedrin-party. They resolved to push their advantage with all their strength.

Meanwhile the crowds were beginning to ascend[3] the

[1] Luke xxiii. 13–16.

[2] The reading: *ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς* has been adopted by Tischendorf in his eighth Edition; but although contained in the Vatican and Sinaïtic MSS., it is not as well authorized as the ordinary text: *ἀνεπέμψα ὑμᾶς πρὸς αὐτόν*, which is found in the Alexandrian MS., Beza's Codex, and the Latin and Syriac Versions.

[3] *Ἀναβάς* (Mark xv. 8). The received text here has: *ἀναβοήσας*, which is in the Alexandrian MS., and the Syriac Version. But the reading *ἀναβάς* is given on the authority of the Latin Versions, the Vatican MS. and Beza's Codex.

approaches to the Fortress Antonia, attracted either by the assembly drawn up before the Pretorium or to take part in a ceremony which was always performed just at this time. During the morning of the Parasceve, the Roman governors, in order to heighten the solemnity of Passover-time,[1] had always granted a pardon to some prisoner designated by the Jews. This custom, of which we find no trace either in Scripture or in the Rabbinical traditions, had doubtless been introduced by some procurator, anxious to conciliate his new subjects.[2] Rome, always ready to extend amnesties, either in public calamities[3] or at the anniversaries of the Cæsars, afterward consecrated this favor accorded by one of her magistrates, and we see Pilate respecting the observance as though it had all the force of a law.[4]

The sight of the multitudes thronging the square of Gabbatha,[5] and with loud shouts demanding this privilege, suggested a new expedient to Pilate's mind. Among the

[1] Κατὰ ἑορτήν (Matt. xxvii. 15.) "At each Festival" (Bernhardy, *Syntax*, S. 240). Ἑορτήν, employed alone, designates the Passover, and, moreover, S. John states expressly: Ἐν τῷ Πασχα (John xviii. 39).

[2] "Sic enim quasdam gratias praestant gentes iis quos subjiciunt sibi, donec confirmetur super eos jugum ipsorum" (Origen, *in Mat.*, *Commentariorum Series;* Migne, *Patrologie grecque*, t. xiii. p. 1771).

[3] Titus Livy, *Historiæ*, v. 13.

[4] Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα (Luke xxiii. 17. This seventeenth verse, which breaks the continuity of S. Luke's narrative, is regarded by Tischendorf and Tregelles as an interpolation, and it is true that it has disappeared from the Vatican and Alexandrian MSS.; but it is preserved in its present place by the Sinaitic MS., the Vulgate, and the Syriac Version, and besides it bears some intrinsic marks of authenticity. Would a forger, when borrowing a quotation from the other Evangelists, — which Tischendorf supposes to be the case, — have substituted, instead of taking their words, an entirely different text, one, too, which contains a favorite expression with S. Luke: ἀνάγκην εἶχεν? Is it not more likely that the copyists, finding that this verse interrupted the narrative, transferred it from its place after verse 19, to where we now find it in Beza's Codex and the Peshito? Probably it has disappeared from some manuscripts in consequence of this transposition. The two words: ἀνάγκην δέ, ἀνέκραγον δέ which begin and end with the same letters, explain moreover how this omission could have occurred.

[5] Gabbatha: "Raised Place, Terrace," from the root גָּבַהּ, "to be high;" or perhaps (on account of the reduplicated β in the Greek Γαββαθᾶ) from the root גַּב: "back, ridge, summit." In Greek S. John translates the words by λιθόστρωτος: "paved with stones."

condemned who were to be executed according to custom during the Paschal season,[1] there was a man named Barrabas,[2] notorious for his wickedness.[3] At the head of a riotous herd, he had caused bloodshed in Jerusalem itself, and headed a revolt, not only against the authority of Rome, but against that of the Sanhedrin as well; for it was from their prison[4] that the Governor was about to procure him. Saint John's exclamation, remembering how that the divine Master was compared to him, is testimony enough as to the contempt with which the criminal was popularly regarded:—

"Now Barrabas was a robber!"[5]

Pilate hoped that between this scoundrel and the innocent One Whom they were pursuing, the Jewish populace would not hesitate to give the latter the preference.

"Whom do you wish me to deliver to you?" he cried, "Barrabas, or Jesus who is called Messiah?" And so speaking, he ascended the steps of the tribunal,[6] set before the Pretorium.

No sooner was he seated than some of his servants came in search of him, sent thither by his wife.

From her apartments in the Fortress, she was now look-

[1] The usage of reserving any capital executions for Festival-days, in order to excite a salutary terror, was not peculiar to the Jews; we find it an established custom at Rhodes for the feasts of Chronos, and at Athens and the Ionian cities for the Thargelia (Sepp, *Leben Jesu*, b. vi. s. 225).

[2] Bar-abbas, "The Son of the Father." Ewald prefers Barrabban, "The Son of the Rabbi." The Syriac Dictionary of Jerusalem, the Armenian Version, etc., contain another reading, to the effect that the name of this insurrectionary was Jesus Barrabas. Origen was aware of this opinion and makes mention of it. Ewald and Meyer have adopted it; but Tischendorf, in his last edition, rejects it as supported by too doubtful authorities.

[3] Matt. xxvii. 16; Mark xv. 7.

[4] Εἶχον (Matt. xxvii. 16), like ἤθελον above, takes ὄχλος as its subject. From this expression we may conclude that the Jews still retained custody of their own prisoners, under the superior jurisdiction of the Roman Governor.

[5] John xviii. 40.

[6] Βῆμα, the estrade, ordinarily a rectangular platform on which was set the curule chair of the Roman magistrates. Though at first constructed of stone, it was afterwards made of wood, so that it might be more easily transported (Pauly, *Real Encyclopädie:* TRIBUNAL).

ing down upon this scene. Tradition tells us that her name was Claudia Procula,[1] and that she was a pious lady,[2] one of the "proselytes of the gate"[3] so numerous just then in the ranks of the Roman nobility;[4] a divine light had shown her that the doctrine of Jesus was still perfecter than the Law of Jehovah. All the night previous a strange uneasiness had taken possession of her at the first report that the young Teacher was to be arrested; nor had sleep in the least calmed her anguish of spirit, but all night long terrible dreams had disturbed her slumbers. Consequently, when she saw Jesus encircled by the furious mob, with Pilate hesitating and half prepared to condemn Him, she bade some of her people bear this message to her husband:—

"Let there be nothing between you and that just man, for I have been greatly distressed in a dream this day because of him."

Alone against all these wicked judges, these false witnesses, these inhuman wretches, a pagan woman found, deep down in her heart, enough of strength and tenderness to plead the cause of Jesus. Of this deed Christians have ever cherished a grateful memory, while the Greeks have given her a place in their Menology in the company of the Saints.

But these few moments had been turned to their own advantage by the priests and magistrates. Spreading their views through the multitude, they finally had succeeded in inflaming them with their fierce passions, persuading them to choose Barrabas in preference to the Saviour.[5]

[1] Perhaps this name of Claudia may indicate some relationship with the Gens Claudia, from whom the Emperor Tiberius was sprung.

[2] Nicephorus, *Historiæ*, i. 30; Fabricii, *Codex Apocryphus*, t. i., p. 398; t. ii., p. 242.

[3] גֵּרֵי הַשַּׁעַר: so called in allusion to that passage of Exodus, xx. 10: "On this day you shall do no work, neither you nor the stranger who is within your gates." By this name they designated those Pagans who, without being circumcised, renounced their idols, and observed what the Talmudists call the Seven Precepts of Noë, which forbade sacrilege, incest, murder, etc.

[4] Juvenal, *Satiræ*, vi. 543; Josephus, *Antiquitates*, xviii. 3, 5.

[5] Matt. xxviii. 20.

And so, when Pilate demanded for the second time:[1] "Do you wish me to deliver to you the king of the Jews?" one unanimous shout rose from the surging populace:—

"Rid us of him[2] and release Barrabas!"

"What shall I do, then, with him whom you call the king of the Jews?" replied the Governor.

"Crucify him, crucify him!" responded the crowd with one voice.

"But what evil has he done?" persisted the judge, now become advocate for his prisoner. "As for me, I find no cause of death in him. I will chastise him therefore and let him go."

But then the multitude repeated with wilder tumult,—

"Crucify him, crucify him!"

"And their horrible efforts against Him grew in strength evermore, clamoring that he might be crucified, while still the shouts continued to increase."[3]

Seeing that he gained nothing, while on the contrary the uproar was only swelling, Pilate wished to declare plainly that he looked upon Jesus as a just man, and that he intended to disclaim any responsibility for His death.[4] There was a custom in Israel which ordained that the magistrates of any city where the author of a murder remained undiscovered should wash their hands over the corpse of the victim, in witness of their own innocence.[5] This deed, prescribed by Deuteronomy, served the Governor in place of further speech with the people, who were sharply watching his every action. He therefore ordered water to be brought, and therewith washed his hands.

"I am innocent of the blood of this just man," he said; "now, then, it is your own concern!"

Whereupon all the people answering said:—

[1] Mark xv. 9.

[2] Ἆρε τοῦτον (Luke xxiii. 18). "E medio tolle:" Rid us of this Jesus? Ἄρω in Hellenistic Greek has this meaning: deliver us, disburthen us of some one by removing him, by putting him to death (Acts xxi. 36; xxii. 22; Dionysius of Halicarnassus; Philo, etc.).

[3] Luke xxiii. 22, 23; Mark xv. 14.

[4] Matt. xxvii. 24–26.

[5] Deut. xxi. 6.

"His blood be upon us and upon our children!"

Pilate had not courage to resist further, and discharging Barrabas, released from his chains, he delivered over the Christ into the hands of the soldiery. Doubtless he did not mean as yet to abandon Him; but, because whipping was the first preliminary for crucifixion, he hoped that the blood of Jesus would appease His enemies and enable him, even yet, to rescue Him.

CHAPTER IV.

THE CONDEMNATION OF JESUS.

Matt. xxvii. 26–30; Mark xv. 15; John xix. 1–16.

THE scourging inflicted upon Jesus was a cruel torture. Stripped of his garments and fastened by the wrists to a low column,[1] the condemned person offered his back to blows which tore his flesh. The instrument of punishment for foreigners was not the rod of elm-wood reserved for Roman citizens, but a leathern thong, armed with knobs of bone and balls of lead. At every cut from this horrible lash[2] the skin was raised in ragged furrows, blood streamed forth, and frequently the victim would fall at the lictors' feet, thereby exposing every portion of his frame to their attacks. It was no rare thing to see the sentenced man succumb under this preliminary torture; for the Roman law had not set any limits to the duration of their sufferings, like those fixed by the Sanhedrin.[3] No rule determined the number of blows; everything was left to the caprice of the lictors, who stopped at nothing short of a surfeit of cruelty or from sheer muscular exhaustion.

The Gospels record this whipping without entering into its details; but the silence of Jesus, which acted as a sav-

[1] The column venerated at Rome in Saint-Praxed's Church is a sort of pedestal like a mile stone, 0^m, 70 in height, and 0^m, 45 in diameter at the base. On the top you can still see traces of a ring. It seems that when it was carried over to Rome by Cardinal Colonna (1223) the socket was left at Jerusalem. It is of black marble with white veins (see Rohaut de Fleury, *Instruments de la Passion*). The fresco in the great nave of Saint-Praxed's must represent the appurtenances of the scourging with considerable accuracy.

[2] "Horribili flagello" (Horace, *Satiræ* I., iii. 119).

[3] See vol. ii. p. 297, note 2.

age spur to the fury of the executioners, Pilate's plan to move the sympathies of the Jews by the spectacle of their Victim, the condition to which the Saviour was reduced, so that He could not afterwards sustain His Cross, — all the facts, indeed, make us conjure up a scene of prolonged agony. It all took place in the Pretorium and under the eyes of the people, for we see that immediately after the flagellation the soldiers brought Jesus back into the court of Antonia.[1]

And there, renewing the insulting farce just now enacted by Herod in their presence, they shouted to the others of their cohort, and together these fellows offered their scurrilous homage to the new "King of the Jews."[2] Jesus, mounted in derision upon a throne, was covered with a mantle of red cloth[3] such as the legionaries wore. In the mean time some of the ruffians had woven a crown of thorns[4] with which they at once encircled the Saviour's

[1] Matt. xxvii. 27 ; Mark xv. 16.

[2] Matt. xxvii. 27–30.

[3] This mantle (*sagum*) was fastened upon the right shoulder. The generals wore it in this fashion ; but their cloak, called *paludamentum*, was longer and purple in color. Πορφύραν (Mark xv. 17) refers to any of the several shades of red, but especially scarlet : κοκκίνην (Matt. xxvii. 28).

[4] Exegetical critics are very much at odds as to the nature of the plant which was used in weaving the crown of thorns. Some have looked upon it as the Sea-rush : "Junco palustri sceptra cedant," says one of the old hymns in the Roman Breviary. Others call it the Rhamnus, a species of thorny bush very common in Palestine, thus described by Dioscorides : "The Rhamnus grows up in the hedges, bearing straight branches, with spikes in the shape of sharp thorns, with little oblong leaves, rather thick and soft." "This shrub is so bristling with thorns," adds Cassiodorus, "that it holds fast to anything which touches it, stings the flesh, and then swells in the wound." Is not the answer proposed by M. Gosselin (*Notice sur la couronne d'épines*) the most natural way of conciliating these different opinions? According to him the soldiers used the sea-rush or some herbaceous plant to bind and hold in place the thorns with which they wished to plat a crown for Jesus. Now the relics venerated under the name of the 'Crown of Thorns' confirm this hypothesis ; for, on the one hand, the sacred relic preserved in Paris is only a circlet of rushes, considerably larger than the circumference of the head, which, consequently, it could have encircled even when bristling with thorns ; and, on the other hand, at Pisa and in other places we find small branches of a thorny wood which seems to be a kind of buck-thorn rhamnus. "One of these thorns, which we have examined," says M. Gosselin, "was recognized as the thorn which Linnæus, along with the older botanists,

head; then, taking a reed strong as wood,[1] they set it in His hand. With a throne, a crown, a sceptre, nothing was lacking now to the regal state of the new Monarch, save the worshipful fealty of His subjects; accordingly such tokens were lavished upon Him:—

"Hail, king of the Jews!" they shouted, reverently bending the knee before Him, but rising again only to load Him with rough blows and with spittle discharged full at His face.

During this series of outrages the reed slipped from the hand of Jesus, Who was still bound tightly and utterly helpless; suddenly they seized it,[2] and striking that sacred head, drove the thorns fast within His brow. The compassion which Pilate always displayed for Jesus makes it impossible to believe that the Governor was a witness of this scene. However, his orders had been faithfully executed, even exceeded, and he desired to profit thereby to excite the sympathy of the people. Once more appearing upon the square of Gabbatha[3] he bespoke their attention.

"Behold," he said to the Jews, "I bring him out hither to you, that so you may know I find no crime in him."

And Jesus came forth, the crown of thorns upon His forehead, the red robe hanging about His blood-stained body. Then they forced Him to mount the steps of the tribunal.

"Behold the man!" Pilate cried to the throng.

calls *Rhamnus spina Christi*, and modern students *Ziziphus spina Christi*. M. Rohaut de Fleury has sketched the relic preserved at Pisa in the charming chapel of Santa-Maria della Spina. "It is a branch some 0^m, 080 in length," he says, "having formerly borne six thorns, whereof only three are intact. Some are straight, the others are shorter, and bent round the base of the former. The general color, especially that of the thorns, is brown, of a dark and glistening hue; upon one side of the stem are greenish marks still very plain." The spray of thorns at Treves, as depicted in the plates given by Dom Calmet, presents the same character.

[1] The Reed of the Passion: *Arundo donax*. The ordinary reed would have broken at the first blow.

[2] Ἔλαβον (Matt. xxvii. 30). The aorist ἔλαβον seems to indicate that they took the reed only once, while the imperfects ἐνέπαιζον and ἔτυπτον denote that the insults and the blows lasted a long time.

[3] John xix. 4–16.

But their hearts were shut now against pity.

"Crucify him, crucify him!" they shouted.

Their cruelty stirred the Governor's indignation; he had something like a resolution to save Jesus.

"Take him you and crucify him; for indeed I find no cause of death in him."

The Jews could not construe this as meaning a permission in any serious sense; and this was why, upon seeing all their accusations were of no avail, they at last unmasked the real reason of their relentless hatred of Jesus, — His so-called blasphemy, whereby He made Himself equal with God, a crime which the Law punished by stoning[1] the guilty man. Rome respected the religious customs of its subjects; they therefore hoped that the Governor would end by yielding to their wishes.

"We have a law," they said, "and according to that law he ought to die; because he made himself the Son of God."

Son of God! The words threw Pilate's mind into a state of still greater uneasiness. In vain did he turn away from the Victim Whom his soldiers had been disfiguring with their heavy whips. A King just now, Jesus had suddenly risen above the ranks of mankind. Yet had not this Jew, Whose sole crime it was that He said He was the Son of God, — had He not, perhaps, justified His high claims by His calm bearing amid the brutality of His torturers? All the mythological dreams in which Pilate's childhood had been cradled, the soldiers' own story, how last night they had been flung back to earth at His word, the vision appearing to his wife, these all came crowding back upon his mind.

"What did they mean by this 'Son of God?' Whence came he?"

More troubled than ever, he bade them bring back the Saviour; then alone, and face to face with Him, he said: —

"Whence are you?"

Jesus made no reply.

[1] Lev. xxiv. 16.

"What!" exclaimed the Governor, "do you not speak to me? Do you not know that I have both power to crucify you and the power to break your bonds asunder?"[1]

"You should have no power over Me," responded Jesus, "if it were not given you from above."

Then comparing Pilate's crime with that of the Jews, He distinguished between the guilt of hatred and that of weakness:—

"And this is why the crime of him who delivers Me[2] into your hands is greater than yours."

Yielding finally to the voice of conscience the Governor determined to release Jesus; again he stepped forth from the Pretorium, whereupon a new storm of cries assailed him.

"If you release this man you are no friend of Cæsar;[3] whoever makes himself a king is Cæsar's enemy."

Terrible threat, for the Cæsar of that day was Tiberius, and no one there but knew what powers lay in the reach of informers. Even Herod had not been able to defend himself against the statements of these Jews; his son Archelaus had lately been deposed at their instance;[4] little more than this would be enough to overwhelm Pilate. Straightway losing sight of Jesus his mind pictured only that suspicious master of his world, who, from the rocky heights of Caprea, made the earth tremble; saw in a flash

[1] Lachmann, Tischendorf, and Tregelles transpose the members of this sentence: *ἐξουσίαν . . . ἀπολῦσαί σε, καὶ . . . σταυρῶσαι*, and it must be acknowledged that they can claim the weightiest authorities, — the Peshito, the Alexandrian, Vatican, and Sinaïtic MSS. But, notwithstanding, the order preserved by the Received Text and the Vulgate, based upon numerous manuscripts, is more in accord with the sequence of the narrative.

[2] *Ὁ παραδιδούς* (John xix. 11), in the present, denoting that the treason is accomplished at this very moment. Hence it is not Judas, but the Sanhedrin, which is referred to by Jesus in these words. The MSS. of Sinai and the Vatican give the aorist, *παραδούς*, which does not change the sense of the phrase, however.

[3] These words are not sufficient to prove that Pilate had been honored with the title "Amicus Cæsaris," which, under the Cæsars, was reserved to the highest dignitaries of the Empire (Suetonius, *Nero*, 5; *Caligula*, 19; *Galba*, 7). Probably they have no further meaning than this: "You are not devoted, not faithful to Cæsar's interests."

[4] Josephus, *Antiquitates*, xvii. 13, 2; *Bellum Judaïcum*, ii. 7, 3.

the Jews summoning him before this inexorable judge, — the crime of high treason [1] charged against him, — his fortune plundered, — then exile and death. He could make no stand against these phantoms of his imagination; fear of the future overmastering every other feeling he commanded Jesus to be brought out, and himself ascended the judgment-seat. It was the eve of the Pasch, about the sixth hour (between half-past ten and eleven in the morning [2]); the Jews were surging wildly about the high tribunal where Pilate, although become the tool of their hatred,

[1] "Majestatis crimen omnium accusationum complementum erat" (Tacitus, *Annales*, iii. 38).

[2] Regarding the hour when the death sentence was pronounced there is an apparent contradiction between S. Mark and S. John. The latter says that Jesus was condemned at the sixth hour (John xix. 14); S. Mark that He was crucified at the third (Mark xv. 25). Must we suppose that the primitive text had τρίτη in S. John instead of ἕκτη, — γ in place of ς; or that S. John follows the Roman custom in his manner of reckoning the hours, while S. Mark uses the Jewish mode? These gratuitous hypotheses have this serious disadvantage in the first place, that they restrict the several scenes of the Passion to a very limited space of time. The most reasonable solution is that proposed by Maldonatus and Jansenius. They call our attention to the fact that the ancients did not count the hours with the same precision as we do. The Jews out of the twelve hours distinguished in a special manner the third, sixth, and ninth, which, being consecrated by the Public Prayers, divided the day into four parts corresponding to the four watches of the night (see vol. ii. p. 147). Thus by "Hours" they designated the several quarters of the day, just as they reckoned by "Watches" during the night. S. John's expression ὥρα ὡσεὶ ἕκτη, therefore, declares that it was near the end of the three hours comprised under the general name of "Third Hour" (from nine o'clock till noon), when occurred the condemnation of Jesus; while S. Mark in recording that Jesus was raised upon the Cross at the third hour merely means us to understand that the crucifixion took place before noon, — before the period of time designated by the term "third hour" was completely elapsed. This is the only hypothesis which enables us to see how the different scenes in the Passion could have been accomplished. Jesus was not brought before Pilate until after daylight (6 in the morning). His first examination, His appearance before Herod, Pilate's struggles with the Sanhedrin faction, all these must have occupied more than three hours; the whipping, the crowning with thorns, Pilate's final opposition, doubtless prolonged the Passion another hour. So that we are easily led to adopt Hengstenberg's conclusion that the last decisive sentence must have been pronounced between the times noted by the Evangelists, — almost half-past ten. One hour was enough to conduct Jesus to Calvary and to crucify Him; and accordingly he was upon the gibbet when, at the sixth hour (noon), darkness covered the face of the earth (Mark xv. 33).

strove still to command respect by veiling his terrors under a semblance of haughty contempt.

"This, then, is your king?" he began again.

But his voice was drowned by the cries of the multitude.

"Away with him, away with him!"

"Crucify him!"

"This is your king; shall I crucify your king?"

One last word gave the spur to his tardy resolution.

"We have no king but Cæsar," shouted the chief priests.[1]

Vanquished at last he delivered Jesus into their hands.

His crime was to be severely punished; three years had not elapsed when, upon the depositions of certain Samaritans,[2] Vitellius, Proconsul of Syria, delegated Marcellus to take in hand the affairs of Judea, and enjoined Pilate to proceed to Rome, and there clear himself of the accusations brought against him. The fearful misgivings to which he had succumbed in sacrificing Jesus became realities; condemned in his turn, despoiled of all his property, he was sent into exile. Vienne still points out, upon the banks of the Rhone, a high pyramid which passes for the tomb of Pilate. We are told by various traditions that it was here, when dragged down by remorse, the banished man put a violent end to his existence. Still other legends would have us believe that, in the midst of his misfortunes, he was sought out by the grace of Jesus; and the Abyssinian Church finds a place in the ranks of the saints for this weak-spirited man who, nevertheless, was a Christian, says Tertullian, in the fugitive, impotent longings of his soul.[3]

[1] John xix. 17.

[2] This nation, always ready for insurrection, complained of the cruelty shown by Pilate in putting down one of their popular insurrections (Josephus, *Antiquitates*, xviii. 4, 2).

[3] "Ea omnia super Christo Pilatus, et ipse jam pro sua conscientia christianus, Cæsari Tiberio nuntiavit" (Tertullian, *Apologeticus*, 21). "Magi ab Oriente, Pilatus ab Occidente venerat. Unde illi orienti, hoc est nascenti; ille autem occidenti, hoc est morienti, attestabantur regi Judæorum, ut cum Abraham Isaac et Jacob recumberent in regno coelorum" (S. Augustine, *Sermo* III., *de Epiphania*).

CHAPTER V.

THE CRUCIFIXION.

John xix. 16–22; Matt. xxvii. 31–34, 37, 38; Mark xv. 20–23, 25–27; Luke xxiii. 26–34, 38.

A LONG road, hallowed by the veneration of centuries as the Via Dolorosa, now opened before Jesus. But is it possible, in our day, to still discover any footprints of the condemned God, or to retrace step by step that Way of the Cross now followed daily by so many Christians? No, we think not; however, the criticisms which have been levelled against the traditional Stations have not succeeded in overthrowing them altogether. The Pretorium, rising just north of the Temple, unquestionably marks the beginning of the Via Dolorosa; the Church of the Holy Sepulchre, whose walls enclose Calvary,[1] indicates its end; so that at

[1] Everything that can be urged against the authenticity of the Holy Sepulchre is set forth in the Biblical Researches of Robinson and the various works of Fergusson. On the other side Scholz, Williams, and de Vogüé, pleading in defence of Tradition, have demonstrated that this Church covers the original site of the Cross and the Tomb of Jesus. The proofs which they produce to support their conclusions are so striking that they have obtained, if not the entire assent, at least the respect of all. So then, profiting by their labors, we can maintain the following propositions as incontestable: (1) The excavations made by Saint Helena on the site of the Holy Sepulchre, and the Basilica erected by Constantine testify, not to a contemporary belief merely, but furthermore to some still older tradition which must have guided them in these researches. (2) Since only one hundred and fifty years separated these Christians of the fourth century from the Temple of Venus erected by Hadrian over the tomb of Jesus Christ, the memory of a spot so precious to their faith might certainly have been preserved for these few generations. And Constantine, moreover, by means of the census tables, which included all Palestine (Ulpian *Digest*, l., xv. 1, 56), could find out where the property of Joseph of Arimathea was located. (3) It is impossible to believe that the Christians would have searched for tokens of their holiest mysteries in a region soiled

all events these were the two furthest points between which stretched the road trodden by Jesus on His weary journey to execution and death.

Now precisely this line is the one in fact followed by the Via Dolorosa. Undoubtedly heaps upon heaps of ruins have accumulated within this city, where, one after another, Romans, Persians, and Mussulmans have burned and levelled everything down to the ground. Sixty, sometimes even eighty, feet of ashes and rubbish now conceal the original surface over which Jesus dragged His bleeding feet. But though it would be childish to expect to find Jerusalem wearing the same features to-day as in the time of the Saviour, yet neither must we forget that the East treasures the memory of names and places with wonderful fidelity. Even out of these same ruins it could reconstruct the Sanctuary, the sacred Tomb, all the overturned and shattered monuments. These long-cherished recollections of the Via Dolorosa, therefore, have a real value, and they indicate, if not the precise spots, at least that quarter of the town wherein we must locate the scenes of the Passion.

This road descended from the Pretorium into Tyropœon Valley, and trending westward climbed a steep hillside. Almost along the summit ran the city walls, and farther

by a voluptuary worship, unless some well-founded traditions had constrained them to the step. (4) Even the difficulty we find in making the actual site of the Holy Sepulchre agree with the Evangelists' story is but another proof of the authority of this tradition; for if caprice alone had guided the Christian topographers of the fourth century, how was it they did not hesitate when confronted with the objection arising from S. John's Testimony (xix. 20) when compared with that of S. Paul (Hebr. xiii. 12)? How was it they selected a spot inside the city limits as the scene of an event which, from the evidence of contemporaries, they knew took place outside the ramparts? (5) Finally, recent excavations confirm the ancient traditions. Between the Holy Sepulchre and the lower part of Jerusalem they have discovered a stone wall belonging to the city boundary walls as they existed in the time of Jesus; so then the tomb was outside the gates. And besides, the existence of a burial cave under the cupola of the Church of the Holy Sepulchre shows plainly that, at some period or other, this region must have been without the walls, for the Jews never buried their dead within the town limits (see Raumer, *Palestina*, 355; Schulz, *Jerusalem*, 96, 99; Caspari, *Einleitung*, pp. 196, 260; and the works of Scholz, Williams, and M. de Vogüé).

afield, hemmed about by gardens and houses, lay the place of execution, Golgotha. This name, meaning a skull,[1] doubtless in those days designated some bald and lonely rock, rising from out the earth and lying skull-like upon this waste stretch of open. Certain Jewish traditions declared that the head of Adam had been interred in this place,[2] thus giving it its name; and this legend heightened the dread with which it was surrounded in the popular imagination. Golgotha must have been but a short distance beyond the walls of Jerusalem, for both the Greeks and Romans were wont to execute convicted criminals just at the gates of the towns,[3] and near some thoroughfare sufficiently frequented to make the spectacle serve as a public example.

According to Saint John's narrative, after His condemnation Jesus passed into the hands of the Jews:[4] "Pilate," he tells us, "delivered Jesus to them to be crucified; then they took Him and led Him forth to death." However, we need only complete this evidence by comparing it with that of the Synoptic writers to feel sure that some of the Roman soldiers, with a centurion in command, acted as the executioners of a sentence never in use among the Jews.[5] The High-Priests were content to merely countenance the proceedings by their presence.

[1] This explanation of the word "Golgotha," given by S. Cyril of Jerusalem, appears to be the most natural. S. Jerome, with many other scholars of later times, thinks that the origin of the term is found in the skulls scattered about the place of execution. But, if so, the word should be in the plural, and have some qualifying term at least; ὁ *κρανίων τόπος* "The Place, The Hill of Skulls." גֻּלְגַּלְתָּא, Chaldaïc form of the Hebrew גֻּלְגֹּלֶת, properly signifies "skull" — cranium, and S. Luke translates it literally by Κρανίον: the place called The Skull, Calvaria, Calvary.

[2] The Death's Head and the bones often represented lying at the foot of Crucifixes are a memorial of this tradition.

[3] Cicero, *In Verrem*, v. 66; Plautus, *Miles Gloriosus*, 360. There was the same custom among the Jews (Hebr. xiii. 13; Num. xv. 35; 3 Kings xxi. 13; Acts vii. 57).

[4] John xix. 16.

[5] At Rome the execution of convicted criminals was handed over to lictors and executioners taken from the lowest ranks of the people, even from the servile class (Titus Livy, ii. 55; Cicero, *Pro Rabirio*, v.). Did the Roman governors carry these public servants with them, in order to exe-

The execution followed immediately upon the sentence. This was Roman usage, while the Jews were in haste to see everything finished, for fear lest the body should be left upon the cross, and thereby profane the sanctity of their festival.[1] Accordingly the procession was formed forthwith; at its head rode a centurion on horseback, behind him walked four soldiers surrounding Jesus, and the two criminals sent with Him to their death. The Saviour no longer wore the red robe; His executioners had taken it from Him, and again covered Him with His own garments.[2] But His head still bore the crown of thorns, and about His neck they had hung a tablet, whereon was written His condemnation.[3]

The instrument of torture was now produced; its form,[4]

cute their sentences in the provinces, or did the legionaries themselves fill these functions? This is indeed a point in archæology which has hitherto remained in obscurity, and the recent discussions at the Institute have not succeeded in solving the question (*Mémoires de l'Académie des inscriptions et belles-lettres*, t. xxvi., 2e partie; *Recherches sur les bourreaux du Christ et sur les agents chargés des exécutions capitales chez les Romains*, pp. 127–150; and the *Mémoires* by M. Naudet inserted in the same volume, pp. 151 and 499).

[1] John xix. 31.

[2] Mark xv. 20.

[3] Frequently, too, a lictor bore this tablet before the condemned man, thereby publishing his sentence; but this does not appear to have been the case with the Saviour's inscription, for the Jews did not comprehend its drift until they saw it on the Cross. The tablet had been given the name of "titulus" *σανίς*. Ordinarily it was whitened over with a coating of gypsum, on which the black letters stood out plainly (Socrates, *Historia ecclesiastica*, i. 17; Suetonius, *Caligula*, 32; Eusebius, *Historia ecclesiastica*, v. 1; Dionysius Cassius, liv. 3).

[4] This form alone answers to the comparisons used by the Fathers, who liken its shape to that of a bird in full flight, to a man swimming or praying with arms outstretched, and to the four cardinal points (S. Justin, *Dialogus cum Tryphone*, 90; Tertullian, *Apologeticus*, xvi.); it is also the only one found upon the primitive monuments of Christian art (Aringhi and Ciampini, *Vetera Monimenta*, i. tab. xiv.). The cross was only, at the first, some tree where the criminal, after being bound or nailed thereto, was left to expire slowly of hunger and weakness. Afterwards it assumed very diverse shapes. Besides the Latin Cross, antiquity was familiar with the Cross incorrectly called "S. Andrew's," where the two transverse beams intersect each other in the form of the letter X, by which they were enabled to wrench the prisoner's legs and arms as wide apart as possible. The Cross called *commissa* or *patibulata* was made in the figure T, and only differs from the Latin Cross in not having the support destined to

as preserved by Tradition, is known to us by the name of the Latin Cross, — a long wooden [1] post intersected near the top by a shorter crossbeam, intended to hold the hands, while the upper part was intended to bear the legal inscription. Although this Cross had not the dimensions often given it by Christian images,[2] yet it weighed heavily upon the Lord's lacerated shoulders. Condemned criminals dragged their own gibbets to the place of execution,[3]

hold the superscription. The grotesque Crucifix scrawled in the second century upon the walls of one of the palaces of the Cæsars (Martigny, *Dictionnaires des Antiquités ecclésiastiques:* CRUCIFIX), and some passages in the Fathers (Tertullian, *Adversus Marcionem*, iii. 22 ; Paulinus of Nola, *Epistola* xxiv. *ad Sev.* 23) seem to attribute this last form to the Cross of Jesus ; but these isolated evidences are feeble witnesses against the mass of traditions to the contrary.

[1] The antique couplet regarding the wood of the Holy Cross is well known : —

> Pes crucis est cedrus, corpus tenet alta cupressus,
> Palma manus retinet, titulo lætatur oliva.

There is a touching little legend which tells that, for having once borne the body of Jesus, the aspen-tree has since then never had any but palma leaves, and in every branch still continues to tremble. It would seem most probable that the Cross was made of some wood easily found, strong enough however to bear the weight of a man. The commonest woods in Palestine are the sycamore, the palm, the olive, the oak, and various kinds of fir-trees (see Smith, *Dictionary of the Bible:* PALESTINE, BOTANY). It is among these last that we must look for the wood of the Holy Cross. M. Decaisne, a member of the Institute, and Signor Pietro Savi, Professor at the University of Pisa, have shown from examinations with the microscope that the pieces of the True Cross belonging to the Cathedral of Pisa, to the Duomo at Florence, to Holy Cross at Jerusalem, and to Notre-Dame in Paris, are of pine-tree-wood (genus *Pinus*, of the Coniferous Order). (See Rohaut de Fleury, *Instruments de la Passion*, Pièces justificatives, p. 359.) The preservation of the True Cross underground for three centuries made them at first think it was made of cedar, a wood much less liable to decay ; but now it is asserted further that pine also has lasted uninjured for long periods. Recent excavations in the mines of Campiglia, among the aqueducts and quays of Carthage, have brought to light woods contemporary with the True Cross and belonging to the same species of Coniferæ ; they had only suffered a slight alteration (see Rohaut de Fleury, *Instruments de la Passion*, p. 53).

[2] It was evidently lifted only a little way above the ground, for, with a spray of hyssop they could reach the lips of the condemned and offer them the sponge soaked in vinegar. Moreover, we know that sometimes they made an end to the torture by loosing ferocious beasts which devoured the bodies of the crucified (Suetonius, *Nero*, 29).

[3] "Every malefactor carries his cross" (Plutarch, *De sera Numinis vindicta*, ix.).

and however cruel might have been the whipping so recently suffered by them, ordinarily enough strength was spared them to support this load; but it was not so with the Saviour, now altogether exhausted, after the Agony of Gethsemani, the sweat of blood, and the lashes at the hands of the lictors.

All was ready; the procession marched rapidly toward Golgotha. Stared at by an insolent crowd of sightseers, Jesus dragged that heavy badge of infamy across the rough streets of Jerusalem, and up the road which climbs Calvarywards. He was all but reaching the gates when His powers failed Him;[1] no gibes and curses, no blows from pike and javelin, were spared to spur up such unfortunates as fell under their burden;[2] but they soon saw that violence would be useless here, — that their Victim was incapable of carrying His Cross any further.

Just at this juncture a man happened to be entering the town; he was a Cyrenean Jew[3] returning from the country. From his dress and the provisions he had with him in readiness for the Pasch the soldiers saw at a glance that he was a stranger employed at servile labor; to their minds this was ample excuse for obliging him to perform one of those forced services[4] which the caprice of the legionaries was continually imposing upon provincial inhabitants. They therefore compelled him to carry the Cross after Jesus.[5]

This compulsory service rendered to the Saviour has sufficed to preserve the name of Simon the Cyrenean from oblivion. Was he a disciple of the Christ? The Gospel

[1] The Gospel does not state explicitly that Jesus had fallen, but the act of violence here inflicted upon Simon the Cyrenean, when they were so near to Calvary (Matt. xxvii. 32), leads us to infer that the Saviour had succumbed under the burden.

[2] Plautus, *Mostellaria*, 52–55.

[3] Ptolemy Lagos, when he withdrew from Palestine, had transported one hundred thousand Jews to Cyrenaïca; they had a synagogue of their own at Jerusalem.

[4] As to the Roman requisitions, see Pauly, *Real Encyclopädie;* Ἀγγαρία, Tholuck, *Die Glaubwürdigkeit*, 365; Saubert, *Opera posthuma*, ii. 149; *De Angariis veterum.*

[5] Matt. xxvii. 32.

does not say so, but Saint Mark recalls that Simon was father of Alexander and Rufus, names known among the early Christians as belonging to brethren in the faith.[1]

But for Jesus, the soldiers must needs help Him to rise, and even keep Him up along the way as far as Calvary.[2] At sight of the Man of Sorrows dragged to execution a shudder of pity swept through the throng, and a group of women who were close to Jesus lifted up their voices in cries of lamentations, wailing and beating their breasts.[3] The Law did indeed forbid them to render any such tokens of sympathy and regret to those about to die, but the compassion to which they gave utterance upon beholding the Christ was one of those movements which no ordinances can crush out altogether.

Moved by the great grief of these women, Jesus turned toward them, saying, —

"Daughters of Jerusalem, weep not over Me; but weep for yourselves and for your children; for soon the days shall come when they will say: 'Blessed are the barren! Blessed are the wombs which have not borne, and the breasts which have not given suck!' Then shall they begin to say to the mountains: 'Fall upon us!' and to the hills: 'Cover us!' For if men deal thus with the green wood, what shall be done in the dry?"

This response could not fail to surprise the women of Jerusalem, — its tone, so grave, so solemn, and well-nigh severe, savoring not so much of gratitude for their tears, but sounding rather like an exhortation to penitence. Thus indeed Jesus displays greater anxiety for them than for Himself; for to these very women the Prophetic Voice had once uttered those strange words of Osee the son of Beeri: —

[1] Mark xv. 21. We meet these names again in the Acts (xix. 33), in the Epistle to the Romans (xvi. 13) in the First Epistle to Timothy (i. 20), and in the Second (iv. 14).

[2] Φέρουσιν (Mark xv. 22), text authorized by a majority of the MSS. The lection ἄγουσιν, which the Vulgate translates by "perducunt illum" is given only in Beza's Codex, in the Latin, Sahidic, and Gothic Versions.

[3] Luke xxiii. 27–31

"Give unto them, Lord! But what wilt thou give them? Give unto them childless wombs and dry breasts. . . . And they shall say to the mountains, 'Cover us;' and to the hills, 'Fall upon us.'"[1]

Forty years later these same maidens who now heard the words of Jesus were to be enveloped in the desolation of Jerusalem.[2] These young mothers were to behold the sword and the torch consume the flower of the harvest of Israel; the underground causeways of the city incapable of shielding their children against the insatiable rage of their conquerors; the corpses of the citizens heaped therein by thousands; while in the delirium of famine they themselves would actually devour the offspring of their wombs.[3] Need we marvel, then, that, at beholding the swift approach of such mighty woes, the Saviour trembled for these women, beseeching them to do penance?

And that He might make them more fully realize their need thereof He borrows from the Holy Books that example of the evergreen tree, symbol of virtue in its integrity, whereof He, the Just One, is the perfect Archetype. Bidding them mark His torn and wounded body, and the brand which pierced his brow,—

"If men deal thus with the green tree," He exclaimed, "what will they do with the dry wood?"[4]

Bereft of His strength and powerless, Jesus at last reached the place of execution. The soldiers offered Him wine mingled with myrrh and poppy,[5] which the Jews were

[1] Osee ix. 14, x. 8.

[2] These young women who heard the Saviour's words were not over sixty years old at the time of the taking of Jerusalem.

[3] Josephus, *Bellum Judaïcum*, v. 10, 3; vi. 3, 4; 9, 4.

[4] Jesus, when employing this image doubtless had in mind that passage from Ezechiel: "Son of man, set thy face against the way of the South, speak upon the Afric wind and prophecy unto the great forest of the southern field, unto Jerusalem. Say unto the Forest of the South: Hear the word of the Lord: Lo! thus saith the Lord God: 'I will kindle a fire in thee; I will burn all thy trees, the green and the dry both together, nor ever shalt thou be able to quench the devouring flame' . . . Alas! alas! alas! O Lord God!" (Ezechiel xx. 47, 49.)

[5] Matt. xxvii. 34; Mark xv. 23. S. Mark says that this wine was mixed with myrrh, a potion which produced an unnatural state of excitement in the body and rendered it less sensible to pain (Pliny, *Historia*

accustomed to give to condemned criminals, thereby producing a sort of lethargy, and so lightening their sufferings.[1] Charitable ladies of noble rank were wont to prepare this themselves and carry it to the prisoners.[2] So, complying with the Jewish usage, the soldiers presented this beverage to the Saviour.

Jesus, having tasted of it, would not drink, but steeled Himself to accept all the bitterness and hardships of His execution; His gaze was riveted upon the necessary preliminaries, — the Cross driven into the ground, hammers and the nails got ready, ladders raised aloft, cords knotted and prepared. And so, at the nearness of His hour of torment, though a shudder may have shaken His limbs, His soul stood steadfast waiting the approach of death.

Finally the executioners seized Him and stripped Him of His garments; the Crucified Captive must hang naked upon the gibbet.[3] The cords, when pulled up by the sol-

naturalis, xiv. 15, 19; Ælian, *Variæ Historiæ*, xii. 31). S. Matthew, on the contrary, seems to indicate that gall was poured into the wine. But the word χολή, translated by "gall" in the Vulgate, is borrowed from the Septuagint, and with them usually served to translate the Hebrew רֹאשׁ, "the bitter and poisonous herb," which, according to Gesenius is poppy (Ps. lxviii. 22; Jer. viii. 14). As the juice of this plant is a powerful narcotic, it is probably the substance referred to by S. Matthew as χολή, and was also mingled with myrrh in order to dull the sharpness of the sufferer's pangs.

[1] "Si quis reus erat lapidationis, attulerunt ei vinum bonum et generosum, et bibendum dederunt ne affligeretur lapidatione. Ita faciunt omnibus qui per Synedrium ad mortem damnantur" (*Midrash Tanchuma*, 39, 3). "Omnes a Synedrio ad mortem damnatos potarunt vino vivo (id est forti), ut diriperetur intellectus ejus ad confirmandum quod dicitur (Prov. xxxi. 6): Date potum inebriantem pereunti; bibat et obliviscatur infortunii sui" (*Bamidbar-Rabba*, 10, f. 206, 4).

[2] Gemara of Babylon, *Sanhedrin*, 6, 1.

[3] The testimony of Antiquity and the language of the holy Fathers leads us to believe that the body of Jesus was stripped of its clothing (Lipsius, *De Cruce*, ii. 7). But there is nothing to prevent our gladly availing ourselves of the hallowed traditions of Christian art which always girded the loins of the Saviour (Martigny, *Dictionnaire des Antiquités chrétiennes:* CRUCIFIX). The apocryphal "Gospel of Nicodemus" makes mention of a linen cincture wound around the body of Jesus, and there is nothing about this mark of reverence which is incompatible either with Roman manners, or Jewish traditions (Dionysius of Halicarnassus, i. 80, vii. 72; Valerius Maximus, ii. 2, 9; *Sanhedrin*, vi. 3).

diers, dragged His body[1] up to the spike protruding from the middle of the Cross.[2] This piece of wood, which passed under the legs of the condemned, was strong enough to hold him and prevent the weight of the body from tearing the hands from the iron nails. Transfixed upon this stool of torture, Jesus stretched out His arms. Doubtless it was necessary to bind the limbs to the cross-pieces, in order to keep the feet and hands from slipping off the nails with which they were pierced.[3] First the hands were fastened, the iron being driven through the palm, or wrist.[4] Sometimes the feet were only bound with cords, but usually the executioner nailed them to the post, and this was what was done with Jesus; for after the Resurrection we see Him showing His disciples His feet pierced even as His hands, while Tradition, with one accord, has applied to Him the Psalmist's[5] Prophecy:—

"They have pierced My feet and My hands."[6]

[1] The prisoner was sometimes nailed to the cross as it lay on the ground, and was afterwards raised aloft (Ruinart, *Actes des Martyrs*, t. i. p. 346; Eusebius, *Historia ecclesiastica*, iv. 15). However, this mode of crucifying appears to have been quite exceptional; the evidence of the Fathers (see the quotations in Lipsius, *De Cruce*), and the expressions employed by profane authors in describing this torture, all tell us that the cross was set up first, — "insultare, insalire, ascendere, subire in crucem."

[2] Christian art has never reproduced this support or "sedile." Nevertheless it is mentioned and described by the most ancient Fathers, who had actual crosses before their eyes every day. "Ipse habitus crucis fines et summitates habet quinque, duos in longitudine, et duos in latitudine, et unum in medio, in quo requiescit qui clavis affigitur" (S. Irenæus, *Adversus Hæreses*, i. 12. Compare S. Justin, *Dialogus cum Tryphone*, 91; Tertullian, *Adversus Nationes*, i. 12). The support set under the feet, "suppedaneum," spoken of by S. Gregory, of Tours, and found in some ancient crucifixes, does not seem to have existed in the Roman Cross (Martigny, *Dictionnaires des Antiquités Chrétiennes:* CRUCIFIX, iv. 20).

[3] S. Hilary, *De Trinitate*, l. x. 13; *in Psalmos*, 143; Pliny, *Historia naturalis*, xxviii. 11.

[4] Lucian, *Prometheus*, 2.

[5] Ps. xxi. 17.

[6] The school of Strauss assumes that the feet were merely tied to the Cross, and thus they explain the miracle of the Resurrection on the theory of an apparent death. They have been successfully refuted by the unanimous testimony of the Fathers and the Christian apologists who were living at the time when crucifixion was still practised. S. Justin cites in confirmation the Acts of Pilate: "Foderunt meas manus et pedes, narratio erat clavorum, qui in cruce manibus ejus et pedibus infixi sunt . . . Haec ita gesta esse ex Actis sub Pontio Pilato confectis discere

In that same hour was accomplished the Oracle of Isaias:[1] —

"He was numbered with transgressors."

Two crosses had now been set up, one on the right, the other on the left of Jesus, bearing two thieves condemned to death with Him.

It only remained for the soldiers to affix, above the head of the Christ, the inscription dictated by Pilate. Thereon were to be read, in Hebrew, in Greek, and in Latin, these words: —

"This is Jesus of Nazareth, King of the Jews."[2]

At this derisive title, and at sight of the two convicts ranged about the Christ, as though forming His rightful court and they His true people, the Jews at once comprehended the satire thus levelled against them. Too weak, indeed, to uphold his authority against the excited multitude, Pilate had regained at last a glimmer of courage, and immediately cast about for some occasion to avenge himself; so when he was handed the tablet designed to publish the crime of which Jesus was found guilty, he wrote thereon this insult to the Jews, and, that it might be better understood, he employed not only Latin, the official language, but Greek as well, since that was more familiar to the Jews of the Dispersion, and also the Aramean dialect, because generally understood by the populace. And furthermore, as if he feared that the outrage might still not be obvious enough to all beholders, he commanded that, on either side of Jesus, two robbers should be conducted and crucified with Him, — thereby showing the Jews plainly in

potestis" (Apologia i. 35), and Tertullian adds that this piercing of the hands and feet was a torture peculiar to crucifixion (see Meyer's *Das Evangelium des Matthäus*, xxvii. 35, where these arguments are fully developed). The two feet were not held by a single nail, since this would have required a spike of extraordinary length, and the bones would certainly have been broken under the blows (John xix. 36). Besides a passage from Plautus shows plainly that the custom was to nail each foot separately: —

> Ego dabo ei talentum primus qui in crucem excucurrerit,
> Sed ea lege, ut affigantur bis pedes, bis brachia.
> *Mostellaria*, ii. 1, 13.

[1] Is. liii. 12.

[2] John xix. 19–22.

what contempt he held both their nation and their dreams of royalty.[1]

During the anxiety and rapidity of the march this superscription[2] had not been noticed; but hardly was it affixed to the Cross before the affront was well understood. Soon the whole city was aware of it; for Golgotha lay at the gates of Jerusalem, and crowds all day passed before the gibbet. Straightway the High-Priests, laying aside their preparations for the Pasch, acted again as the people's spokesmen and went in search of the Governor.

They demanded that he should change the superscription and write, not: "Behold the King of the Jews!" but "Behold him who called himself the king of the Jews!"

"That which is written is written," responded Pilate.[3]

[1] S. John insinuates that the idea of crucifying the two thieves at either side of Jesus occurred to Pilate's mind, and that, like the writing hung upon the Cross, the object of this action was to humiliate the Jews: Ἔγραψε δὲ καὶ τίτλον ὁ Πιλάτος.

[2] The inscription of the Cross is different in each of the Evangelists. S. Mark probably gives the Latin form; S. Luke, the Greek; S. John, the Aramean:—

ישוע נצריא מולכא דיהודיא

Ουτος εστιν ο βασιλευς των Ιουδαιων.

Rex Judæorum.

[3] "Proconsulis tabella sententia est, quæ, semel lecta, neque augeri littera una neque minui potest, sed utcumque recitata, ita provinciæ instrumento refertur" (Apuleius, *Florida*, i.).

CHAPTER VI.

DEATH OF JESUS.

John xix. 23–30; Matt. xxvii. 33, 35, 39–50; Mark xv. 24, 29–37; Luke xxiii. 34–37, 39–46.

THE soldiers had finished their work of fastening Jesus to the Cross; the last spike had been driven through His limbs. Thereupon the Saviour's first thought was to plead for them.

"Father, forgive them," He said, "for they know not what they do."[1]

Touching words, yet scarcely heard by those ruffianly soldiers; for other cares already absorbed their attention. Since the Roman law allowed them such spoils as they could take from the prisoner's person,[2] they now proceeded to share among themselves the tunic and mantle of Jesus. The latter garment, being made of many pieces, was quickly separated into four equal shares; but the tunic was without seam, "and, from top to bottom, of the same weft;"[3] to divide it would have been to destroy its value.

"Let us not cut it," said the soldiers, "but cast lots for it, whose it shall be."

[1] Luke xxiii. 34.

[2] John xix. 23, 24. "Spolia sunt quibus indutus est, cum quis ad supplicium ducitur" (Ulpian, *Digest*, xlviii., xx. 6; S. John Chrysostom, *in Joannem*, xix. 33; S. Cyril of Alexandria, *in Joannem*, xii.).

[3] The tunic which the Jews ordinarily wore was composed of two pieces of cloth sewn together at the sides (Josephus, *Antiquitates*, iii. 7, 4). The priests alone wore long, seamless robes made of fine linen (Ex. xxviii. 4, 32, 39; Josephus, *Antiquitates*, iii. 7, 4; *Pesachim*, f. 85, 1). Here too Ewald sees a proof that Jesus belonged to a Levite family. Is it not more fitting to suppose, while still respecting the formal evidence of the genealogies, that some loving hands, either Mary's or those of the holy women, had spun and woven this precious garment?

And so they appealed to chance for a decision who was to wear the Christ's robe.

"This," says Saint John, "was in fulfilment of those prophetic words: 'They have parted My garments among them, upon My robe they have cast lots.'"[1]

Now when all was settled, the soldiers seated themselves at the foot of the Cross and kept guard, lest any one should try to remove the bodies of the crucified before they expired.[2]

Generally, when upon the scaffold, criminals are given some last tokens of pity and respect. Jesus had not even this consolation. His enemies, after being so long balked of their prey while He was protected by the Pretorium, now crowded about the Cross and revenged themselves by loading Him with vile jeers and hideous abuse. Foremost in the ranks of the rabble were those lying witnesses produced by the Sanhedrin the night before. They passed and repassed continually before the gibbet, wagging their heads[3] in token of contempt, blaspheming, and reminding the Christ of the calumnies to which He had fallen a Victim:—

"Bah![4] you who would destroy the Temple of God and rebuild it in three days, come, save yourself and descend from the cross!"

Others hurled at Jesus the self-same challenge which He had once heard in the days of His first Temptation:—

"If you are the Son of God, come down from the cross!"[5]

However, the multitude still stood motionless,[6] regarding

[1] Ps. xxi. 19.

[2] Four soldiers remained upon Calvary, because every Roman watch was composed of this number of legionaries (Lipsius, *De Cruce*, ii. 16; Origen, *in Matthæum*, iii. 45).

[3] Mark xv. 29, 30. To shake the head is always taken in the Scriptures to be an expression of sarcasm, malignant glee, and cruel satisfaction (Is. xxxvii. 22; Ps. xxi. 8; Job xvi. 5; Lam. ii. 15).

[4] Οὐά is here an ironical exclamation, for ordinarily it was used to testify one's reverence and admiration (Dionysius Cassius, lxiii. 20; Epictetus, *Dissertationes*, lib. iii. 22, etc.).

[5] Matt. xxvii. 40.

[6] Εἱστήκει ὁ λαὸς θεωρῶν· ἐξεμυκτήριζον δὲ οἱ ἄρχοντες (Luke xxiii. 35).

the Saviour with more of curiosity than hatred. This silence irritated the Sanhedrin party, for in the meanwhile even such neutrality might be enough to allow the voice of justice to become audible in the depth of the people's heart. Accordingly we soon see these princes of Israel taking part in the clamor, along with their slaves and menials.[1] There were the same taunting invectives, the same senseless fury, with nothing but their more spiteful arrogance to distinguish them from the poorer mob. They disdained even to turn toward the Christ and insult Him to His face, but, gathering together, priests, Scribes, and Ancients scoffed and jeered among themselves at His speechless agony.[2] Not daring to deny, in presence of the people, the miracles of the Galilean, they tried to blacken their renown, by contrasting them with the powerlessness to which He was now publicly reduced.

"He saved others," they sneered, "but he cannot save himself!"

Then, lifting their eyes toward the superscription, whose humiliating irony was Pilate's most offensive thrust,

"Let 'the Christ,'" they cried, "'the King of Israel,' forthwith descend from his cross, in order that we may see him and that we may believe in him!"

That title of "the Christ" brought back to the mind of Jesus all the last night's trial, the scene before the king, the struggles from which Pilate had retired vanquished, Himself stripped and scourged, then the long road to execution. Still their rage waxed fiercer; now it even ventured to attack the love which Jesus bore His Father and, in its blasphemy, dared to defy the Almighty.

"He put his trust in God; so if God loves him[3] let Him deliver him, for he said: 'I am the Son of God.'"

Nothing could check this fresh outburst of obloquy; in a short time the contagion spread through the masses,[4]

[1] Ὁμοίως καὶ οἱ ἀρχιερεῖς (Mark xv. 31).

[2] Mark xv. 31, 32.

[3] Θέλει αὐτὸν (Matt. xxvii. 43) is the translation of the Hebrew חָפֵץ בּוֹ, "if he is the object of His love."

[4] In S. Luke (xxiii. 35) the Received Text, after ἄρχοντες places σὺν αὐτοῖς, thus indicating that the people, excited by the example of the

until the soldiers themselves had caught the spirit. These fellows, now standing before Him, held up with mock sympathy the wine cup[1] from which they had been drinking among themselves, and shouted at Jesus, with the crowd: —

"If you are the king of the Jews, now save yourself!"

And yet the insulting tumult had not reached its culminating point. Jesus had been given companions in His sufferings, and He now beheld even these fellows turn against Him, and from those crosses, set up at His either hand, He heard this blasphemy reëchoed: —

"If you are the Christ, save yourself, save us!"[2]

But only one of the robbers had spoken; the other gazed upon the Saviour, filled with admiration at His patient fortitude, and feeling his own heart drawn toward Him. So when he heard his comrade scoff, he rebuked him, saying: —

"You have no fear of God, although you are condemned to the same sentence! Yet for us, this is only justice, since we suffer pains we have merited, but this man here has done no evil."

Then, his faith springing up as if in quick response to his own testimony: —

"Lord," he exclaimed, "when Thou shalt come into Thy Kingdom, remember me!"

Never did grace so suddenly transform a criminal into a martyr, but surely never was confession of faith more meritorious, for it was in the very hour when, deserted and betrayed by all, Jesus hung in death upon the

Sanhedrin-Councillors, took part in their insults. This reading has the authority of the Alexandrian MS., the Latin Versions, and the Cureton Syriac.

[1] By ὄξος here Maldonatus understands the vinegar which the executioners carried to the place of torture, in order to revive the condemned when they fainted beneath the extremity of their pains; but at this juncture the soldiers certainly had no such intention, for later on we see that their arms could not reach the lips of Jesus (Matt. xxvii. 48); so the cup which they offered the Saviour out of derision contained, to all appearances, that heavy wine usually drunk by them, which in some authors is designated by the term vinegar (Vegetius, *De Re militari*, iv. 7, etc.).

[2] Luke xxiii. 39–43.

tree, that the good thief paid homage to His Kingliness Divine.

At this moment the Saviour could not make the slightest movement without intensifying His own anguish; yet, as He heard this prayer, He bent His head toward His companion and said: —

"I tell thee that, of a truth, to-day thou shalt be with Me in Paradise."[1]

The humble penitent had only begged a place in His memory, and lo, this rich boon is granted him, — even the blessedness of God's Presence. He had been contented with a ray of hope, but from this same day a never-ending happiness had become his portion. Saint Matthew and Saint Mark seem not to have been aware of this episode, as recorded in the Third Gospel, for they only speak in vague terms of blasphemies having been uttered by the two brigands. We know how much Saint Luke was indebted to Mary;[2] doubtless it was from her lips he learned these words which passed from one to the other of those high crosses, only overheard by the Mother who stood so steadfastly beneath the gibbet of her expiring Son.[3]

[1] The Scribes had come to use the word Eden, the Paradise of the world's first days (Genesis ii. 15), in too material a sense to allow of Jesus employing this word when He was speaking of Heaven. He required some term as new as the happiness which He promised; that eternal felicity which is found in the Saviour's doctrine is the "Kingdom of Heaven," "the Kingdom of God." Once only, wishing to depict the abode where righteous souls await the Resurrection, He shows Lazarus resting on Abraham's bosom; this thought of reposing upon the breast of the Father of all true believers was the noblest of all the figures employed by the Scribes to describe the joys of the future life. If here He speaks openly of Paradise it is because, for the wretched sufferer at His side, this word could only mean what it does to us, a vision of far-off Heaven. The word Παραδείσος, used by the Septuagint to translate the Garden of Eden, appears to have been borrowed from the Persian language: *Paradaêza*, "an enclosure, a region encircled with walls," from *para-dih*, "to raise a ditch or wall about anything." This word has been introduced into the Greek tongue by Xenophon in passages where it refers to a pleasaunce-garden or hunting-park (*Œconomicus*, iv. 14; *Anabasis*, i. 11, 7; *Hellenica*, iv. 1, 15).

[2] Patrizi, *De Evangeliis*, lib. i., cap. iii., quæstio iv. 58.

[3] In order to harmonize S. Luke's story with that of the other two Synoptic Writers the Greek Fathers suppose that at first both robbers blasphemed Jesus, when on a sudden one of them was converted, and used the language recorded by S. Luke. Sharing their opinion Lange sees a

Meanwhile the storm of passion which His foes had raised around the silent Christ had grown less violent; though now and then the uproar would swell, as it was caught up again by the populace, renewed shouts bursting forth here and there. But by this time a mass of dank and murky vapors, which had been rising over the earth, began to mount upward toward the Cross, enveloping it as in a funeral pall.[1] Terror speedily thinned the ranks of the throng; soon the space encircling the three crosses was left bare, and a little group drew nearer; it numbered only three women, with one of the disciples. There was the Blessed Virgin with her sister Mary, Cleophas' wife;[2] close beside them was Magdalene, the sinner, while John followed in their footsteps. His name indeed is not inscribed here in the inspired history, but everything betrays his presence, — not only the reticence he shows in mentioning his own part therein, but even this very position be-

great difference between the *ὠνείδιζον* (Matt. xxvii. 44; Mark xv. 32) of the two thieves and the blasphemy of the hardened criminal (Luke xxiii. 39). These distinctions are exceedingly subtile, and such a speedy conversion, where the utterances of unbounded faith and love follow immediately upon insults, would seem far from probable. S. Augustine (*De Consensu Evangelistarum*, iii. 53) regards the terms employed by SS. Matthew and Mark as only a vague and general expression.

[1] Mark xv. 33.

[2] Εἱστήκεισαν παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαριὰμ ἡ τοῦ Κλωπᾶ καὶ Μαριὰμ ἡ Μαγδαληνή (John xix. 25). Is the sister of the Holy Virgin the same person as the wife of Cleophas, or did S. John mean to state that at the foot of the Cross, standing at one side, were Mary and her sister, and at the other, Mary, wife of Cleophas, with the Magdalene? Wieseler, Lücke, and Ewald uphold this hypothesis; but the commoner opinion makes Mary, wife of Cleophas, the Blessed Virgin's sister; for it seems hardly likely that in a passage where the details are all so extremely precise S. John would have been content to use this expression, "Mary's sister," without mentioning this woman by name. If his intention had been to distinguish ἡ ἀδελφή from Μαριὰμ he would have placed a καί between τῆς μητρὸς αὐτοῦ and Μαριὰμ in order to continue the enumeration and prevent any uncertainty; this the Greek construction would have demanded, and we know too how fond S. John was of multiplying conjunctions; now the Peshito is the only one to give this καί. Moreover, a comparison of this passage with the texts in S. Matthew (xxvii. 56) and S. Mark (xx. 40) is enough to make us conclude, with Tradition, — as we have said already, — that the Blessed Virgin had a sister named, like herself, Mary, and that she was the wife of Cleophas, and mother of James the Less and Joses; it is of her that S. John is speaking here.

side his Lord, whither the Beloved Disciple could not have failed to find his way.

Face to face with the Cross, they halted, transfixed, their gaze riveted upon Him Whom they loved. And Jesus, after having first remembered His torturers only to forgive them their share in His sufferings, after remembering the companion of His anguish, that so He might open to him the heavenly gates, — Jesus at length allowed His eyes to fall upon His own friends, who came to ask one last farewell; and looking, He beheld His Mother pierced with the sword whereof the aged Simeon had years ago forewarned her.

The tenderest of all the Church's hymns, our *Stabat Mater*, does but feebly express the poignant grief within her Mother's heart at such a woful spectacle. Better than any one else Jesus realized what it meant for her: it was death He beheld drawing down upon Himself, but for His Mother He could see only present grief and future loneliness. Of all His Apostles, John alone remained by Him, and, growing more faithful in proportion as the danger increased, he now stood close at her side, protecting Mary.

Careful not to utter her name, fearing lest He might expose her to insults by revealing who she was, Jesus said, gently, —

"Woman, behold thy son!"

And then to John, —

"Behold thy Mother!"

From that moment the disciple received Mary into his dwelling[1] and regarded her as his Mother.

This last link binding him to earth now broken, Jesus cast Himself upon God's Bosom, that so His Passion might be consummated. It was noonday when the first shades crept round about Golgotha;[2] thereafter they had still continued to float upwards, shrouding Jerusalem, Judea,

[1] Εἰς τὰ ἴδια: "Id est in domum suam, non in domum quam propriam possideret (omnia enim Apostoli pro Christo reliquerant), sed in domo in qua habitabat" (Corluy, *Commentarius in Evangelium Joannis*, p. 423).

[2] Matt. xxvii. 45.

and the entire world[1] in a black winding-sheet. No natural cause could be sufficient to account for this phenomenon, for the moon, just now at the full, rendered an eclipse of the sun impossible. But the ground is wont to be swathed in murky vapors at the approach of earthquakes, which tear asunder the bowels of the earth, and now the world was wrapped in the trappings of woe, to bemoan the sufferings of its God.[2] The Cross, whereon the Christ hung in death, was hidden in a thick, black cloud; all human noises were hushed and died away, and the cry which antiquity has put into the mouth of Dionysius the Areopagite expresses that mighty fear which shook the souls of men:

"Either the Divinity suffers, or He is moved to pity at some great woe!"[3]

In this death of the Cross the torture grew each instant more unendurable; the lacerated feet and hands, the shattered body, wrenched so violently apart, the involuntary contraction of the muscles, the thirst, the delirium of fever, — everything intensified each separate pang to such a point that the crucified criminal cried upon death as a deliverer.[4]

Thus, during three hours Jesus battled without uttering a single complaint. What took place in the midst of those impenetrable shades? The Evangelists, who have described the Agony in the garden, are silent concerning this of the

[1] Ἐπὶ πᾶσαν τὴν γῆν (Matt. xxvii. 45). We are to understand by these words that the darkness covered Judea at least, and probably our whole hemisphere.

[2] This marvel had amazed the Pagans themselves. Tertullian appeals to their public archives in witness thereof: "Eum mundi casum relatum in arcanis (*aliàs* archivis) vestris habetis" (*Apologeticus*, xxi.). The evidence of Phlego, often invoked by the early Fathers, seems less certain, for if we take the calculations of the best chronologists (Ideler, *Handbuch*, ii. s. 419; Wieseler, *Chronologische Synopse*, s. 588) Hadrian's freedman is speaking of an eclipse which took place two years previously; but the fact remains no less certain that in the time of Origen the event was considered quite incontestable, some regarding it as a supernatural phenomenon, others as an eclipse (see in Migne, *Patrologie grecque*, t. x., p. 99, the testimony of Julius Africanus and Origen, *Contra Celsum*, ii. 33).

[3] Dionysius the Areopagite, *Epistola*, vii.; Migne, *Patrologie grecque*, t. iii. See his life also: *Patrologie grecque*, t. iv., p. 698, and the *Scholia* of S. Maximus, t. iv., p. 536.

[4] Cicero, *Verrinæ*, ii. 45.

Cross. Yet in the end a great cry pierced the gloom, revealing the mystery of these hours of anguish. Saint Mark has preserved these words just as they came from the lips of Jesus, in that familiar Aramean tongue which as a child He had learned at Mary's knee:—

"Eloï! Eloï![1] Lamma sabachthani?"

"My God![2] My God! why hast Thou forsaken Me?"

This lament is the opening of the Psalm wherein the Messiah's Passion is all predicted,[3]—His strength ebbing away in streams of blood, His burning wounds and that parching thirst of whose fierceness the dying man alone has any knowledge. But what were those bodily torments compared with the sufferings which racked His soul? Indeed it was a mental agony which found an utterance in that cry of distress,—

"My God! Why hast Thou forsaken Me?"

Yet never did any dying soul feel as Jesus felt when now forsaken by God, because none but He alone has ever lived with God and in God. Hanging there, reviled by earth and rejected by Heaven, He lingered in lonely conflict with another Agony like that which passed over Him in Gethsemani; yet this time He drained the cup to the very dregs. To gather any faint idea of the wretchedness which seized Him in His present abandonment, we must remember that despite His own innocence, Jesus, when upon the Cross, bore the actual load of our crimes,—that he actually had taken upon Himself the wickedness of the world. And now that God had transferred to Him all sins committed from the beginning unto the end of time, these all stood forth distinctly before His dying eyes, together with their very least circumstances. Every treacherous and revengeful deed, the lewd and adulterous works of shame,

[1] SS. Matthew and Mark agree in putting into the mouth of Jesus, not the Hebrew word עֲזַבְתָּנִי, which we read at the beginning of Psalm xxi., but the Aramean term שְׁבַקְתָּנִי. From this we may conclude that S. Matthew wanted to preserve these first words of the Psalm: "Eli, Eli," but that really Jesus made use of the Aramean tongue.

[2] Θεέ (Matt. xxvii. 46) is a rare form. S. Mark (xv. 34) has kept the ordinary vocative: ὁ Θεός.

[3] Ps. xxi. 2, 15, 16.

blasphemies, slanders, and lying, — all together surged their foul floods into His Soul, and every other sense was swallowed up under these torrents of iniquity. And it was in this same hour wherein the Christ was, as it were, overwhelmed in that first wild onslaught, that God saw fit to withdraw His Presence from Him, as if to crush Him beneath the weight of His vengeance. Jesus, "having become sin for our sake," being made "a curse and an execration"[1] (according to Saint Paul's expression), Jesus suffered at the hand of God such unutterable horror as no human tongue can declare. In that hour Heaven drew away from Him into the darkness; Hell alone remained before the Saviour's sight, — wherein was disclosed that never-ending despair, eternal, infinite, even as is the God whose penalty it is.

One lowermost depth of sorrow had still to be reached; it was the knowledge of how scanty was the number of souls who should profit by His Passion. The multitude of the damned were all marshalled before His eyes; however unworthy, they were the members of His mystical Body, so closely united to Him that they could not be separated from Him without violence. And as He saw this dearly loved portion of Himself about to be wrested from Him, Jesus felt that He indeed, like them, was left destitute and reprobate forever.

"He mourned," says Arnaud de Chartres,[2] "that the fruit of His struggles should be torn from Him; He cried aloud that His sweat, His toils, and His death, were thus bereft of their reward; since those for whom He had suffered so much were abandoned to everlasting perdition." This, then, was what wrung from Him that mournful cry:

"My God! My God! dost Thou abandon Me?"

But how can we make this moment of apparent despair to which Jesus yielded harmonize with the blessedness essential to His divine personality? Herein again there is

[1] Gal. iii. 13.

[2] "Subtracta sibi agonum suorum stipendia Christus queritur, protestans non esse quæstuosus tanti discriminis sudores, si hi quibus tanti laboris impensa est opera, sic derelinquantur."

involved an unfathomable mystery, the Mystery of the Incarnation. To comprehend how the Son of God could speak of Himself as forsaken by His Father, we should first need to explain how the Infinite Being could take upon Himself a finite nature; for between these two humiliations there is only a difference of degree, — the abandonment of Jesus upon the Cross only continued what was first accomplished in the Incarnation, and in these two Mysteries the Godhead remains equally inviolable. With the Christ in His anguish it was even as with those mountain chains whose white crests pierce the clouds. Often the tempests do havoc with their rugged sides, strewing them with the wreckage of the storm; yet naught can trouble the snowy peaks, which, far, far above the whirlwind's reach, stand evermore serene and crowned with light.

In that same hour, the darkness disappearing, and with it the mists of fear, forthwith the Jews found courage to reëcho those words of Jesus, — feigning to mistake the divine Name of *Eli* for that of the Prophet.[1]

"He is calling upon Elias," they said.

Yet even by this jibe they confessed to the throes of terror they had just felt; for all Israel knew that the awful Seer was to reappear upon a day of terror and blazing fire, beneath cloud-hung skies and a moon like blood, when all the heavenly powers would tremble in their spheres.

All at once another cry was heard.

"I thirst," [2] Jesus said, giving tongue to the most excruciating pangs of crucifixion.[3]

[1] Mark xv. 35. It is impossible to admit that this mistake was made, not by Jews, but by the Roman soldiery, for the latter did not understand Hebrew at all, and had little knowledge of any Prophets. Moreover, as the name of Elias, under its Aramean form Elijahu, is entirely different from the word Eloï, "God," it is equally hard to believe that the Jews could possibly have been deceived by the words of Jesus. Consequently this was only another piece of satanic raillery, showing their desire to turn into derision this prayer which the Saviour borrowed from the Sacred Books.

[2] John xix. 28, 29. S. John calls to mind that this thirst and the vinegar offered to Jesus had been foretold in Psalm lxviii., verse 23: "They gave Me gall for My meat, and in My thirst they gave Me vinegar to drink."

[3] An Arabian writer, As-Sujuti has given a description of the sufferings of a young Turk crucified at Damascus in 1247: "Worst of all his suffer-

One of the bystanders hurriedly dipped a sponge [1] into the soldiers' bitter drink [2] and offered it to the Saviour; and as his arm could not reach so high as the head of the Sufferer, he took a reed,[3] set the sponge upon the end of its stem, and put it to the lips of the Christ. His deed of mercy drew forth a shriek of hatred from the mob:—

"Let be! Let be! and see if Elias will come to save him!"

"Let me alone," said the man; "we shall see, all the same, whether Elias will save him." [4]

The Saviour pressed His lips to the sponge soaked with vinegar; then, with quickened powers, He fixed His gaze upon the world of men below Him. In a trice His glance swept the whole duration of time and all His Work. He beheld the righteous who had gone before Him, and all those who in after days were to believe in Him who would find their way to His Cross, and there obtain their salvation.

"It is finished!" [5] He said; everything is consum-

ings," he says, "were the pangs of thirst. I heard this from an eye-witness, who told me that he turned his eyes hither and thither, beseeching some one to give him a mouthful of water" (Kosegarten, *Chrestomathie arabe*). A similar thirst is felt by the person executed by empalement.

[1] It is generally believed that this sponge had been brought thither by the soldiers in order to wipe away the blood with which their armor became spotted while they were crucifying the prisoners.

[2] Ὄξους (Matt. xxvii. 48) is here used to designate, as also in S. Luke (xxiii. 36) the "posca," a bitter and highly spiced wine which was generally drunk by Roman soldiers.

[3] It is difficult to decide what plant S. John (xix. 29) means to indicate by the term "hyssop." Certainly it was not the aromatic plant which now bears this name among us, *Hysoppus Officinalis*. Dr. Forbes-Royle thinks he has discovered it in the caper-tree. The oldest traditions call it the wild sweet marjoram, but its stem is manifestly too tender to sustain the weight of a sponge soaked with vinegar. The term made use of by S. Matthew (xxvii. 48) and S. Mark (xv. 36), κάλαμος, shows that some sort of strong, firm reed was employed, such as the reed-cane.

[4] Matt. xxvii. 49; Mark xv. 36. See in Cornelius a Lapide (*in Matt.*, xxvii. 49) the several hypotheses proposed in order to reconcile S. Matthew's text with S. Mark's. The one we have adopted here appears to us most touching, and at the same time most respectful toward the sacred text.

[5] John xix. 30.

mated, — My Passion, My Life, and the Salvation of mankind.

Having spoken this last farewell to earth, He gave Himself into His Heavenly Father's keeping.

"Father," He cried with a loud voice, "into Thy hands I restore My Spirit."[1]

It was the voice of a son throwing himself into the arms of his father, yet it was likewise the utterance of "Him from Whom no one taketh His Soul, but Who layeth it down whensoever it pleaseth Him."[2]

Most of the disciples who were gazing upon this scene from afar, only heard "the great cry" mentioned by Saint Matthew and Saint Mark.[3] So, then, it must have been from some witness standing closer to the Cross, perchance from Mary's own lips, that Saint Luke learned Jesus' last words. John, too, was there, gazing upon the Saviour; and he saw that He had bowed down His head upon His breast and that He was dead.[4]

[1] Luke xxiii. 46.

[2] John x. 18. Not one of the Evangelists says "He died," *ἔθανεν*; the terms they use all indicate a voluntary, free, spontaneous act: *Ἐξέπνευσεν* (Mark xv. 38; Luke xxiii. 46); *Ἀφῆκεν τὸ πνεῦμα* (Matt. xxxii. 50); *Παρέδωκεν τὸ πνεῦμα* (John xix. 30). "Non eam deseruit invitus, sed quia voluit, quando voluit, quomodo voluit" (S. Augustine, *De Trinitate*, iv. 16).

[3] Matt. xxvii. 50; Mark xv. 37.

[4] John xix. 30.

CHAPTER VII.

THE TOMB OF JESUS.

Matt. xxvii. 51–66; Mark xv. 38–47; Luke xxiii. 45, 47–56; John xix. 31–42.

"IMMEDIATELY the veil[1] of the Temple was rent from the top clean to the bottom and torn in twain; the earth quaked, rocks were cloven asunder,[2] graves opened, and many bodies of the Saints who had slept rose from their tombs."[3]

The Roman Centurion was the first to bow down before the evidence of these prodigies. With his soldiers he had

[1] Matt. xxvii. 51, 52. There were two veils in the Temple: one separated the Holy Place from its Vestibule; the other hung between the Holy Place and the Holy of Holies (Josephus, *Antiquitates*, viii. 3, 3; *Bellum Judaïcum*, v. 5, 4; *Middoth*, iv. 7). Everything points to the latter as the one here in question: (1) its Greek name, καταπέτασμα, carefully distinguished by Philo from the outer veil, κάλυμμα (*De Vita Mosis*, ii. 150); (2) the ναός before which it was drawn, the term always used to signify the Sanctuary, in opposition to ἱερόν, the Temple in general; (3) the words of S. Paul in his Epistle to the Hebrews, x. 19–20: "This, therefore, is that Veil which concealed from us the Glory of God; 't is the Veil which declared plainly that hitherto we were under a ban, unclean, incapable of entering evermore into the Holy of Holies; this is that Veil which was rent in twain . . . thus to testify that by the death and blood of Jesus the Sanctuary was flung open unto us, the dead received life, the ban and the reproach were wiped away. Henceforth all things were altered for mankind" (Bossuet, *Méditations sur l'Évangile:* LA CÈNE, i. lxxviii.).

[2] One of these cracks, now visible in the Church of the Holy Sepulchre, is something over three inches wide by twenty feet in depth; it presents some rather unusual features, for the common effect of such earthquakes is to separate the beds of rock according to the trend of their veins. Here, on the contrary, the rock is torn apart transversely, and the break crosses the veins in a fashion truly supernatural (consult the several accounts of Addison, Millar, Fleming, Schawet, etc.).

[3] S. Matthew adds that "after the Resurrection, they came into the Holy City and appeared to many" (Matt. xxvii. 53).

remained on Calvary, standing "over against Jesus;"[1] but when he felt the earth trembling beneath his feet, and beheld the Christ "in death, sending forth that great cry,"[2] "fear fell upon him, his eyes were opened, and he gave glory to God."

"Ay, truly this was a just man," he cried, "this was indeed the Son of God."

And forthwith his faith affected the frightened legionaries, and the cry arose: —

"Truly, this was the Son of God!"[3]

That confession from the lips of heathen men, in presence of the expiring Christ, sealed the condemnation of the Jews. And they, seeing what had come to pass, withdrew from thence, striking their breasts.[4] Soon upon Golgotha two little groups of men and women were left clustered together, though separated according to sexes, as is the Eastern custom.[5] On one side were the disciples of Jesus, all those who had known Him so well, finally united together in the common love they bore their Saviour; somewhat further away stood the women, who had followed Him from Galilee, with many others who had accompanied Him hither from Jerusalem. In silence all were watching Him Whom they had loved so dearly.[6] Among them we once more meet the Magdalene and Mary mother of James, whom we had left at the foot of the Cross, and with them Salome, the mother of Zebedee's sons. The gaze of every one there was fixed upon the body of the Master, for they clung to the hope, seeing the marvels whereat even the Jews were confounded, that all was not ended even yet.

Jesus had succumbed about the ninth hour, but the two companions of His sufferings, if nothing shortened their torments, had still several hours of agony before them. Now the law prescribed that no condemned person should

[1] Mark xv. 39.
[2] Mark xv. 39.
[3] Luke xxiii. 47; Mark xv. 39; Matt. xxvii. 54.
[4] Luke xxiii. 48.
[5] Luke xxiii. 49.
[6] Mark xv. 40, 41.

be left upon the gibbet longer than one day,[1] and for the day before the Passover this commandment was more imperative than ever, since it was not fitting that that Holy Day should be desecrated by the spectacle of such crucified bodies. The Jews therefore went in search of Pilate,[2] and requested him to have the legs of the condemned men broken, so that they might be removed the sooner.[3]

The Governor despatched another band of soldiers[4] to Calvary. Taking heavy clubs they broke the legs and thighs of the two thieves; but coming to Jesus, they found only a dead body. To break His limbs would be an unnecessary labor; so one of the soldiers, in order to make certain that the corpse was altogether lifeless, buried his lance[5] in the right side.[6]

Saint John, who was at the foot of the Cross, saw a stream of water and of blood flow forth from His breast.

"He that saw it," he says, speaking of himself, "gave

[1] Deut. xxi. 23. The Jews, as we have already observed, never used crucifixion, but sometimes the judge ordered, after the stoning, that the criminal's body be suspended from a gibbet.

[2] John xix. 31–37.

[3] It was the custom with the Romans to let the crucified die of exhaustion, and leave him afterwards to become food for the birds of prey (Plautus, *Miles Gloriosus*, ii. 4, 19; Horace, lib. i., *Epistolarum*, xvi. 48). It was only on rare occasions that they abridged the torment by lighting a fire under the gibbet, or by letting loose ferocious wild beasts to devour the criminal (Cicero, *Ad Quintum fratrem*, i. 2; Ruinart, t. i. p. 346; Eusebius, *Historia ecclesiastica*, v. 1). This torture, by which the Jews desired Pilate to put an end to the death-struggles, was likewise a Roman usage, but was regarded as part of the legitimate torture of crucifixion (Seneca, *De Irâ*, iii. 32; Suetonius, *Octav.*, lxvii.; Valerius Maximus, ii. 155). More than once, doubtless, they had seen victims of Roman justice succumb in a short time beneath the clubs of the executioners. It was this speedy death they were now so anxious to obtain.

[4] The soldiers of whom S. John speaks here are not the same as those who had set up the three crosses, for certain very strict rules forbade the latter from going away from the gibbets before the death of the victims (Friedlieb, *Archäologie der Leidensgeschichte*, S. 149).

[5] Much lighter than the *pilum*, the *hasta*, λόγχη, a long spear-shaft terminating in an oval-shaped iron point. Eugène Bournouf gives the derivation of this word as from the Sanscrit "*hasta*," hand; he fancies that it was from the form of the spear-point, similar to an extended hand, that this weapon happened to have this name.

[6] Such is the commonly received tradition, — one which dates back to the earliest ages of the Church (Cornelius a Lapide, *in Joannem*, xix. 34).

testimony thereto, and his testimony is true, and he knows that he says true, that you also may believe, for these things were done that the Scripture might be fulfilled: 'You shall not break a bone of Him;'[1] and furthermore, the Scripture saith again: 'They shall look upon Him Whom they pierced.'"[2]

To Saint John's eyes, this last act of the Passion was therefore at once the fulfilment of a Prophecy and a symbol of future grace. The spear-thrust which prevented a bone of Jesus from being broken made Him of a truth the real Paschal Lamb, the veritable food of the New Israel; while the water and the blood now spilled from His wound foreshadowed on the one hand His Baptism, with the life-giving ablutions of grace, and on the other, His blood divine in the Blessed Eucharist.[3]

As evening crept on,[4] a Jew who had not hitherto appeared upon Calvary, suddenly presented himself among the soldiers. His name was Joseph of Arimathea,[5] and he

[1] Exod. xii. 46.

[2] Zach. xii. 10. The quotation is adapted freely from the Hebrew text, where S. John had read the lection, אֵלַי, which Ewald prefers to the others: "They shall cast their eyes *upon Him.*" The generally received reading, הִבִּיטוּ אֵלַי, gives a more striking meaning: "It is I, Jehovah, in Whom they shall recognize Him Whom they have pierced. And then shall they weep over their Victim, even as one weepeth over an only son."

[3] It is well known that after death, the *fibrine*, or heavy, red part of the blood, becomes separated from the watery part, called *serum*. Was this the water and the blood which streamed from the side of Jesus? Many think so, but for the most part, commentators regard the fact as supernatural. This question is learnedly discussed by Father Corluy, *Commentarius in Evangelium Sancti Joannis*, p. 427.

[4] Ὀψίας (Mark xv. 42), nightfall, before the end of the legal day, which did not terminate at sunset but at starlight (Lightfoot, *Horæ Hebraicæ*, in Matt. viii. 16).

[5] Eusebius, *Onomasticon*, and S. Jerome, *Epistola* lxxxvi. *ad Eustochium*, identify Arimathea with Ramah, the native country of Samuel; and this with good reason, for Arimathea רָמָתַיִם (with the article, הָרָמָתַיִם) would appear to be only an abbreviation of Ramathaïm Zophim, the name of the town where dwelt Elkana, the Prophet's father (1 Kings i. 1). Everywhere else except in this passage we find the contraction Ramah, רָמָה, "the High Place," which the Septuagint always translates by Arimathaïm. It is difficult to determine what modern place

was a member of the tribunal[1] which had condemned Jesus. Rich, powerful, and of noble mien,[2] he had hitherto lacked courage to declare himself in favor of the Lord, for fear of the Sanhedrin, and consideration of his own rank had held him back. Nevertheless he was a good and just man, who was awaiting the Kingdom of God, and had made himself one of the Lord's disciples. Moreover, he had allowed his feelings to be known abroad by firmly refusing any assent to his colleagues' counsels and actions.[3] The Master's death had finally conquered him; at the season when all were shuddering with fear, a sudden boldness sprang up within him.

He came to Calvary,[4] and there found the soldiers preparing to take down the corpses, so as to bury them together with the instruments of execution;[5] but he obtained from the Centurion who had just now confessed his belief in the Christ's Divinity that he would accord him such delays as he deemed necessary. Joseph then boldly presented himself before Pilate and besought the body.[6]

is to be considered the birth-place of the great Prophet. Stanley has counted no less than eight which dispute for this honor (*Sinai and Palestine*, p. 262). Certain traditions give the preference to Ramleh (Murray, *Handbook for Palestine*, part i. p. 262); others point to Neby Samouil, lying northeast of Jerusalem. This hill with its gently rolling slopes answers better than any other spot to what we know of Ramah (Smith, *Dictionary of the Bible:* RAMAH; Caspari, *Einleitung*, S. 57).

[1] Βουλευτής, a Sanhedrin-Councillor, Mark xv. 43. The Vulgate translation "Decurio" is quite exact; for so the Latins called any personages in the colonies or municipia, who were invested with a dignity like that of the Roman Senators (Forcellini, *Lexicon:* DECURIO).

[2] Εὐσχήμων (Mark xv. 42) denotes, in classic Greek, dignity of deportment and appearance; later on, it came to be used to designate the nobility as contrasted with the plebeians. But as the word βουλευτής (Mark xv. 43) has already declared that Joseph held high rank in Israel, εὐσχήμων cannot be taken as a mere repetition of the same idea.

[3] Luke xxiii. 51.

[4] Ὀψίας γενομένης ἦλθεν . . . οὗτος προσελθών (Matt. xxvii. 57, 58) seems to point clearly to a twofold journey on Joseph's part, one which brought him to Calvary, the other his return in search of Pilate.

[5] "Lignum una cum suspenso sepeliendum est" (Maimonides, *Sanhedrin*, xv.). Ordinarily the Jews interred executed persons in some place set aside for this purpose; their bones could not be laid to rest in the sepulchre of their forefathers until they were entirely desiccated (Sepp, *Leben Jesu*, iii. 602).

[6] Mark xv. 43–45.

The Governor's first thought on learning of the decease of Jesus was one of astonishment; so sudden an end to this torture was a thing unheard of. Having had the Centurion brought before him, he inquired of him whether Jesus was really dead already. Upon hearing his account he no longer hesitated to put faith in Joseph's word, and willingly granted him the Saviour's body, for it was Roman usage never to refuse this consolation to the friends of the condemned.[1] The stars whose first beams would announce the beginning of the Sabbath, had not as yet shone out through the twilight, so Joseph had still sufficient time to purchase the linen shroud, with the winding-sheet, in preparation for the burial; accordingly with these he returned to Calvary, where, aided by the disciples, he lifted Jesus down from the Cross.

The season of humiliations was passed now. His body, nailed to a criminal's gibbet, was to be entombed with becoming decency. Another prince of Israel now helped to prepare His resting-place. It was Nicodemus, the famous Scribe who once went by night to hold converse with Jesus.[2] Trembling before his fellow-councillors of the Sanhedrin, he had until now dissembled his real faith; but the sight of those wonders and Joseph's example had triumphed over his weakness, and he followed fast upon his footsteps to Calvary, eager to lavish his wealth upon the Master Whose fate he was now bewailing.[3] Perfumes and spices to the value of a hundred pounds,[4] were brought thither by his orders; it was a compound of myrrh and aloes ground and mixed together. With this the bleeding wounds were covered,[5] while they proceeded to pass the

[1] Ulpian, *Digest*, xlviii. 24, 1; Quintilian, *Declamationes*, vi. 9, 21.

[2] John iii. 1, 2.

[3] John xix. 39, 42.

[4] It is the Roman pound of twelve ounces (324 grams) which is referred to here (see Saigey, *Traité de métrologie*).

[5] Embalmment among the Jews was quite different from that of the Egyptians. The latter subjected the body to protracted preparations, extracted the inner parts and the brain, and preserved it for seventy days in a bath of natron, etc. Among the Jews, not an incision was made upon the flesh; they were content with washing it carefully, dipping it in costly oils, and swathing it in perfumes kept in place by linen bands; but all this

long linen bands about the body, the arms, and the legs; according to Jewish custom, the winding sheet enveloped His head, — and thus swathed in costly ointments, Jesus was borne to the tomb. They must needs hasten, for the Sabbath was almost upon them; they had only these swiftly fleeting moments of even-tide, wherein to complete the sepulture of the Lord.

They found the sepulchre already prepared; for near the place of the Cross[1] Joseph of Arimathea owned a garden where there was a tomb hollowed out of the rock, which as yet had never been used for any man. This he now consecrated to the Master's service, since the nearness of the Sabbath made it impossible to carry Him farther. Such burial-caves, chiselled out of the cliff-side, were made in the form of narrow halls, wherein niches or rows of benches were arranged to receive the bodies.[2] You entered these tombs on a level with the ground or by a gentle decline, and the mouth was closed with a stone, difficult to stir from its solid base. Jesus was laid upon one of these funeral couches. With the help of their companions, these pious Sanhedrin-Councillors hurriedly pushed the heavy door athwart the entrance-way; then all returned homeward to the city, over which the calm of a Sabbath night had now fallen, subduing all mankind to silence, — the holy quiet of the night of the Great Sabbath.

Meanwhile the saintly women had followed Joseph throughout;[3] they had noticed with what haste the two noble Councillors had fulfilled their office, with all else that was still wanting to make the burial worthy of the Christ. So, having observed keenly where they had laid Jesus, the weeping women returned to prepare their aro-

did not prevent decomposition, for we find it had commenced in the case of Lazarus only four days after his death.

[1] This is invaluable testimony to the authenticity of the Holy Sepulchre, for there we see, almost side by side, the tomb of Jesus and the Mount of Calvary.

[2] See De Saulcy, *Histoire de l'Art judaïque*, p. 233, and Nicolaï in Ugolini, *Thesaur.*, vol. xxxiii.

[3] Luke xxiii. 55, 56.

matic unguents; "and on the Sabbath day rested, according to the commandment."

Nevertheless, after their departure the garden was not left entirely deserted; two women still lingered there, sitting over against the door of the Sepulchre. They were Mary Magdalene, and Mary, mother of Joses[1] and the Blessed Virgin's sister.

In vain had the enemies of Jesus hoped that His death would bring them respite from all future anxiety. Hardly was He safely housed in the grave before they recalled His predictions.[2] Had He not proclaimed that upon the third day He would rise again; that He meant to vouchsafe them but one Sign, — the Sign of the Prophet Jonas, buried three days beneath the waves only to come forth with a fuller life; that a mystic Temple should be destroyed only to be builded up again in three days?

Recollections like these robbed them of that night's rest; their anxiety and fearfulness were so overpowering that we see them, in the early dawn, already assembling again. And this notwithstanding that it was the day after the Parasceve, as Saint Matthew remarks, — the morning of their great Paschal Sabbath. But everything must yield before these importunate terrors, even the hallowed repose of this day; thus they braved such a sacrilege as this in order to hold conference with a Pagan, upon the one solemnest day of the year.

Pontiffs and Pharisees forthwith betook themselves to Pilate's residence.

"My Lord," they began, "we have just remembered that this impostor, while he still lived, said: 'After three days I will rise again.' Give orders therefore that the sepulchre be guarded until the third day, for fear that his disciples should come, and steal him away, and tell the people: 'He

[1] Ἡ Ἰωσῆτος (Mark xv. 47). This lection is that given by Lachmann, Tregelles, and Tischendorf, and taken from the best authorities. The reading in the Vulgate, "Joseph," has been adopted by Wieseler who makes this Mary the daughter of Joseph of Arimathea; but this hypothesis has no foundation to rest upon.

[2] Matt. xxvii. 62–66.

is risen from the dead.' For then the last error would be worse than the first."

"Take some of the guards,"[1] answered Pilate; "go, guard it as well as you know how."

They started off straightway, and, to make more sure that no one should secretly open the Sepulchre, they sealed up the huge stone and stationed before it their guard of Roman soldiers.

[1] It would certainly seem that ἔχετε is the imperative rather than the indicative. Indeed we cannot imagine what soldiers Pilate could have referred to when saying to the Councillors: "You have your guard;" since it appears from S. Matthew's text (xxviii. 11, 14) that the watch stationed at the tomb was not any of the Temple militia, the only body which the Sanhedrin had at its disposal, but was composed, in fact, of legionaries.

CHAPTER VIII.

THE RESURRECTION.

I. The First Apparitions.

Matt. xxviii. 1–15; Mark xvi. 1–11; Luke xxiv. 1–12; John xx. 1–18.

While the Sanhedrin party were busied in taking precautions against Jesus, the great middle-class of Jews had deserted Calvary to devote themselves to preparations for the Paschal ceremonies. Throughout this day what feelings swept over the hearts of the disciples? Was it not the end of everything for them, — their dreams all shattered, their discouragement and grief more overpowering in the measure that their expectations had been so full of life and righteous hopes? We might justly confess to a great longing to know something of the conversation of these men, after having been so bitterly undeceived, to hear their complaints and sympathize with their passionate regrets. But the Gospel is silent concerning the exceeding wretchedness they must have felt that day; and we are told simply of their fidelity to the Law: "According to the commandment," it reads, "the Sabbath Rest was observed." [1]

But though no one expected aught thereafter from their buried Master, still they loved Him always. The last to leave His grave, the women who had followed Him from Galilee were the first to return to the tomb, eagerly desirous to embalm the Saviour's body with greater care than Nicodemus had been able to do. Most of them had had

[1] Luke xxiii. 56.

time to prepare myrrh and sweet spices, after the Crucifixion; but having returned from Calvary later, Mary Magdalene, with Mary the mother of James, and Salome, were unable to purchase their perfumes till the evening of the morrow, after the hallowed season of rest; but by midnight of that next day everything was in readiness, whereupon they arose and set forth, to fulfil their last pious duty to the dead.

It was still dim[1] and misty when, fairly anticipating the First Day of the new week,[2] they passed without the city walls.

"Who will help us to remove the stone from the mouth of the Sepulchre?" they kept murmuring to each other as they hastened along.

Listening to these words, we may presume that Mary Magdalene, Mary mother of James, and Salome (whom Saint Mark mentions) were at this juncture still alone; for with their united strength the holy women together would have foreseen no difficulty in pushing away the heavy door of the tomb. Doubtless their companions were following them in the meanwhile, though they were as yet some way behind them.

[1] Ὀψὲ δὲ σαββάτων τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων (Matt. xxviii. 1). By itself the expression ὀψὲ σαββάτων would signify "at the end of the Sabbath," or, in other words, on the evening of the day of the Resurrection; but what follows (τῇ ἐπιφωσκούσῃ . . . κτλ., with ἡμέρᾳ understood) determines in what sense it is to be taken: "at the first beams of the day which followed the Sabbath." Here, then, we have to do, not with the legal day, which with the Hebrews lasted from evening to evening, but with the natural day, which ends at nightfall, just at the moment when a new day begins, and here refers to the closing hours of this lapse of time. The other Evangelists do not allude to any other period. "It was still dark," says S. John (xx. 1); "at dawn" according to S. Luke (xxiv. 1); after having said: "It was very early," S. Mark continues thus: "the sun was risen," ἀνατείλαντος τοῦ ἡλίου (Mark xvi. 2); "oriente sole" (translation in Beza's Codex), and not "orto sole" (Vulgate). But the sunrise in Eastern lands lasts such a little while that we can understand perfectly how the holy women, setting out amid the dusky shadows of daybreak, might arrive just at the moment of sunrise.

[2] Μίαν σαββάτων (Matt. xxviii. 1) is a Hebraïsm. Of all the days in the week the Sabbath alone had its own individual name; the others were designated simply as the *First*, the *Second*, etc., Day of the Week, or, of the Sabbath. The latter denomination prevailed in the time of Jesus Christ, and we encounter it constantly in Rabbinical literature.

The three women of Galilee were at some distance from the garden,[1] when of a sudden the darkened earth quivered beneath their feet. An Angel of the Lord descended from Heaven, and drawing nigh rolled back the stone which blocked the mouth of the Sepulchre. It was long since tenantless, for Jesus had risen before the dawn,[2] in a great stillness[3] and all unseen. And the Angel sat upon the stone; his countenance glowing brighter than the lightning, his garments all of a whiteness like the dazzling snow; whereupon the guards were struck with such fearfulness that they fell down like dead men, and as soon as might be one and all fled back to town.

Too far away from the tomb to witness what had just happened, the holy women were fain to hesitate for an instant, but reassured by the ensuing quiet they pushed their way within the shadowy garden, and at last making bold to raise their eyes and look about, they beheld the stone drawn away, for it was very great.[4]

At this sight the Magdalene made all haste back to Jerusalem.

"Past all question," she thought, "the Master's tomb has been violated and His body abandoned to His foes!"

So thinking she runs the faster, she calls with hurried words upon His friends; these friends were John the Beloved and Peter, who, finding his way before this to the

[1] We have reason to infer from the text of S. Matthew that this wonder occurred, if not in presence of the holy women, at least upon their approaching the garden: Ἦλθεν Μαρίαμ ἡ Μαγδαληνὴ . . . καὶ ἰδοὺ σεισμός.

[2] Ἀναστὰς πρωΐ (Mark xvi. 9).

[3] Such was the common opinion of the Fathers. "Ut veteres docent (S. Augustine, *Sermo* cxxxviii. *de Tempore*; S. Jerome, *Epistola* cl.; S. Chrysostom, *Homilia* lxxxiv. *in Joan.*), surrexit Christus, sepulcro clauso, sigillo inviolato, sicut ex utero Virginis natus est" (Jansenius Yprentius, *Tetrateuchus*, in Matt. xxviii. 2).

[4] Ἦν γὰρ μέγας (Mark xvi. 4): his object in recalling this detail was to explain that this stone was huge enough to be perceived by the women while still afar off; and this agrees perfectly with the hypothesis adopted further on, — that the Magdalene had noticed only that this stone was rolled away when she hurried back to Jerusalem: Βλέπει, says S. John, τρέχει οὖν (John xx. 1, 2). The οὖν declares that it was this sight which caused Mary Magdalene to so hasten her steps.

latter's abode had fallen down at Mary's feet bewailing his own fault. Thereupon together they mourned the death of Jesus.

"They have taken the Lord away, from out the Sepulchre," cried the Magdalene, "and we do not know what they have done with Him."

At once the disciples sped away to the tomb, but found no trace either of Mary, mother of James, or of Salome; they had indeed but just now hurried away, "transported with fear and great joy."

These two women, lingering there alone after Mary Magdalene's swift departure, had finally decided to enter within the tomb.[1] An Angel was seated at the right-hand side of the dark cave; he bore the outward aspect of a young man clothed with white raiment.

They trembled much at seeing him and fear enchained their tongues, but he reassured them: —

"Fear not ye!" he said, "I know you seek Jesus of Nazareth, Who was crucified. He is risen, He is no longer here! Come and see the place where they laid Him. Go quickly and announce to Peter and the disciples that He is risen from the dead. He will go before you into Galilee: 't is there that you shall see Him, according as He foretold it to you. Lo, I have warned you thereof beforehand."

The two women went forth from the Sepulchre, their hearts divided between happiness and terror; but soon their fear overpowered them, and they fled without daring to repeat what they had just now seen and heard.[2]

Meanwhile the two Apostles were hastening on their way toward the garden.[3] Both of them were running, but John was first to reach the spot. Dreading to push forward

[1] Mark xvi. 5–8; Matt. xxviii. 5–8.

[2] On recovering from their first fright, did they start off to communicate the news to the Apostles without delay? S. Matthew (xxviii. 8) says as much. But the story as told by S. Mark (xvi. 8) makes it impossible to take these words literally, for the latter notes expressly that the two women, quite speechless with fear, first lingered aimlessly about the tomb: apparently it was not till later that they added their evidence to that of the other women, whereof S. Luke will shortly give us an account (xxiv. 1–11).

[3] John xx. 3–10.

beneath the mouth of the cave, he stooped down to scan the inner gloom, but his eyes could only descry the linen cloths lying on the ground. Hereupon Peter rejoined him, entered unhesitatingly and noted, not only these swathing-bands, but also the napkin wherewith the Lord's head had been enwrapt, now folded and laid apart in a corner by itself. Reassured, John followed his companion and shared his glad surprise.[1] Within the empty Sepulchre there were no traces of violence; the burial vestments had been neither snatched away nor hastily left behind, but folded with decent care.[2] At this token the eyes of the Apostles were opened; at last they believed what a profounder knowledge of the Scriptures would have revealed to them long before, — "that it was necessary that the Christ should rise again from the dead!" And they returned straightway to their homes, overflowing with gladness, marvelling among themselves over this which had now come to pass.[3]

The holy women and the two Apostles had believed upon the Angel's testimony, but to Mary of Magdala was reserved the privilege of first beholding the Risen Jesus.[4]

[1] Πετρὸς . . . θεωρεῖ (John xx. 6). "Ipsius animi intentionem denotat qua quis intuetur quidquam" (Tittman, *De Synonymis Novi Testamenti*, p. 120). Ἅπαντα κατώπτευσεν ἀκριβῶς (S. Chrysostom, *in loco*).

[2] "They comprehended from the manner in which the linen cloths had been gathered together and folded that the Christ was risen indeed" (S. Cyril of Alexandria, *in loco*). S. Augustine understands this passage in an entirely different sense: "John beheld and believed what the Magdalene had said, that the body of the Lord had been taken away; for as yet they did not comprehend the testimony of the Scriptures, — to wit, that Jesus must rise again from the dead." This interpretation does not seem to us as happy as that of the Greek Fathers. Indeed it assumes that neither Peter nor John had any recollection of the Resurrection so often foretold by the Master, and that they did not hesitate to believe the body had been taken away. But if so what meaning could the arrangements, so minutely described by S. John, have had in their eyes? Why that great awe and wonder wherein S. Luke (xxiv. 12) depicts Peter as he steps forth from the Sepulchre? How explain the fact that these two disciples, the most devoted of all, should have returned straightway to their homes without showing any disquiet as to what had become of the body of Jesus? On the contrary, οὐδέπω γὰρ ᾔδεισαν no longer offers any difficulties if we understand it thus: John saw and believed; but had Peter and he but known the Scriptures better they would have had no need of those external evidences to convince them.

[3] Luke xxiv. 12; John xx. 8–10.

[4] See Addenda, Vol II p. 415.

Coming back to the tomb, she stayed without, while, ever and again through her tears she would peer through the dark mouth of the cave. Suddenly she saw two Angels, all in white array, seated there where the body of Jesus had been laid, one at the head and the other at the feet.

"Woman," they say to her, "why weepest thou?"

"Because they have taken away my Lord," she replied, "and I know not where they have laid Him."

And, as she was uttering these words, she turned, she knew not why, perceiving the presence there of a Man and hearing Him say: —

"Woman, why weepest thou? whom seekest thou?"

"It is the gardener," she thought; "perhaps he may have taken the body, to protect it from any insult."

"Sir," she made answer, "if you have taken Him hence, tell me where you have laid Him. I will go and carry Him away."

Jesus spoke but one word in answer.

"Mary!"

And the Magdalene recognized the Voice which had so many times comforted her soul. She threw herself at the feet of Jesus, crying: —

"Master!"

And in the greatness of her joy, she clung to that transfigured Body.

But Jesus, while reminding her that she was to behold Him again more than once before the Ascension, now bade her to return immediately to the Apostles.

"Touch Me not," He said, "for I am not yet gone up unto My Father; but go, find My brethren and say to them: —

"'I go up unto My Father and your Father,[1] to My God and to your God.'"

Sublime message, whereby the Saviour tells all those whom He came on earth to redeem that henceforth they

[1] Τὸν Πατέρα μου καὶ Πατέρα ὑμῶν (John xx. 17). The article is not repeated, in order to declare more clearly that the one same God is Father of Christians and likewise of Jesus.

have no other Father but His, and that one day they shall follow after Him, to His Home in the skies.

Mary Magdalene rose up and hastened to carry His words to the disciples.[1]

"I have seen the Lord, and behold this which He hath said to me!"

But as yet neither Peter nor John had returned to find their comrades; Magdalene therefore found them overwhelmed with mourning and tears. In vain did she proclaim that Jesus lived and had appeared to her; her thrilling tones, her glowing certainty and all the great rapture with which the sight of her God had stirred her soul, were powerless to touch them; they would not believe her.

Even while the messenger chosen by the Christ was meeting with such a doleful greeting in Jerusalem, there were other women of Galilee approaching the tomb.[2] They came thither, after the example of the two Marys and Salome, to anoint the body of the Lord, and numbered among them, beside certain of the disciples,[3] Joanna, wife of Chuza, the Intendant of Herod Antipas.

At sight of the open Sepulchre, they quickened their steps, but, when they had pressed forward within the narrow tomb, they looked about in vain for the body of Jesus. And as they stood spell-bound with consternation, all at once, two Angels stood by them, in shining garments.

[1] Τοῖς μετ αὐτοῦ γενομένοις (Mark xvi. 10). It would seem that the nine Apostles who remained together after the departure of Peter and John had been joined by certain other disciples just at this time. S. Mark, when hereafter recounting one of the appearances of Jesus to the Apostles, for the only time makes use of the precise expression: οἱ ἕνδεκα, the eleven (Mark xvi. 14).

[2] Luke xxiv. 1–11. We believe that the appearance here recorded by S. Luke ought to be distinguished from the one we read in S. Matthew (xxviii. 1–8) and S. Mark (xvi. 1–8); for there are some noteworthy differences between the two narratives. There are two Angels in S. Luke, but in the other Evangelists only one, that appeared to the holy women. The words of the celestial messenger, while almost identical in SS. Matthew and Mark, are not at all the same in the third Gospel. And, finally, in the latter we find no trace of the terror and precipitate flight spoken of by the first two Synoptic Writers.

[3] Καὶ τινες σὺν αὐταῖς; a reading found in the Alexandrian Manuscript and in Beza's Codex.

Seized with great fright, their eyes fell before the glory of the heavenly Visitants.

"Why seek ye among the dead for Him Who liveth? He is no longer here. He is risen! Remember that which He said unto you when He was yet in Galilee: 'The Son of Man must be delivered up into the hands of sinners and crucified, and the third day rise again.'"

Recalling those words of the Master at last, they sped back to bear these tidings to the eleven and to all the disciples; but even while they were hastening along the garden path Jesus Himself appeared to them.

"Hail!" He said.[1]

They drew nigh, all trembling, and kissed His feet and worshipped Him.

"Fear not," pursued the Lord, "go, tell My brethren that they depart into Galilee; 't is there they shall see Me."

The holy women obeyed and declared before the Apostles that they had seen and touched the risen Body of Jesus;[2]

[1] Matt. xxviii. 8–10.

[2] "And they were Mary Magdalene, Joanna, and Mary, mother of James, who came with the other women to tell these things to the Apostles" (Luke xxiv. 10). These words do not necessarily mean that all the holy women went together in search of the eleven; these three names are recorded as being those of companions of the Christ who by their rank took place at the head of the several groups, or who were emboldened to report, in the others' name, all that they had each seen and heard. Taking the hypothesis here adopted, the Magdalene came first, and the others some little time after her. S. Matthew, it is true, seems to gainsay this fact when telling us that Mary, James's mother, and Salome, after coming out of the tomb, ran to inform the Apostles of what they had seen. But S. Mark (xvi. 8) on his side shows us these women distraught, and at first not daring to speak to any one. Would not the most natural way of conciliating these two reports be to understand that Mary and Salome fled away, but did not convey the Angel's message to the Apostles until later, when, recovering from their first shock, they had regained their self-possession? Prior to this, however, while still wandering in the neighborhood of the garden, they met, after Mary Magdalene's departure, the more numerous band of women spoken of by S. Luke (xxiv. 10), and after having heard the further message of the Angel, with the others hastened to relate all to the Apostles. This hypothesis is confirmed by another reading of S. Matthew's text, found both in the Alexandrian Manuscript and that of Ephræm: Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλει τοῖς μαθηταῖς αὐτοῦ καὶ ἰδοὺ Ἰησοῦς, κτλ. According to this lection it was just at the moment when the holy women were quitting the tomb, to betake themselves to the Apostles, when Jesus presented Himself before them: now the time of this appearance

but they credited their words no more than those of Mary Magdalene. All that they said seemed but wild fancy, and they obstinately refused to believe.

Hatred, however, had given the enemies of Jesus a clearer insight than theirs. Warned by some of the guards as to what had occurred, the High-Priests called together the Ancients of Israel, and took counsel as to what it behoved them to do, in order to avert any popular belief in this new prodigy.[1] But there was no time left to concoct any clever explanation; they must content themselves with collecting a considerable sum of money and giving it to the soldiers, telling them: —

"You will testify that his disciples came by night and stole away the body, while you were asleep; and if the Governor come to know of it, we will appease him and secure you."

The soldiers, taking the money, did as they had been bid, and from mouth to mouth, adds Saint Matthew, this story has been spread among the Jews, even to the present day.[2]

cannot be placed before that other whereby the Saviour deigned to gladden the Magdalene's heart, since, according to S. Mark, Jesus manifested Himself to her first of all: Ἐφάνη πρῶτον Μαρίᾳ (Mark xvi. 9).

[1] Matt. xxviii. 11–15.

[2] S. Justin remarks with what care the Scribes and masters in Israel of his own times propagated this falsehood: he relates that men were appointed to give it wider circulation throughout the world (S. Justin, *Adversus Tryphonem*, 108), and we encounter this lying tale from century to century (Tertullian, *Adversus Marcionem*, iii. 23; Eusebius, *in Is.*, xviii. 1, etc.). Probably the version adopted by the *Toledoth Jeshu* was most widely spread: "Judas," we read therein, "a pious and wise man, having learned of Jesus the Sacred Name, whereby the latter worked his miracles, delivered him over to his enemies at the Feast of the Pasch. Jesus was stoned and hung upon the gibbet; but this same Judas, carrying away the master's body, buried it in a garden in the bed of a brook, whose waters he had theretofore diverted for the time being; whereupon he turned the current of the stream back to its original course in such a way that no one afterwards could find the body of Jesus, the magician" (Eisenmenger, *Entdecktes Judenthum*, i. 190).

II. The Disciples at Emmaus. — Jesus in the Supper-Room.

Luke xxiv. 13–43; Mark xv. 12–14; John xx. 19–29.

Meanwhile the day was slipping away, and, besides Peter and John, not one of the disciples as yet believed in the Resurrection of their Master. Toward evening[1] two of their number started out for a walk outside the city walls, taking the road leading to Emmaüs,[2] a village situated some sixty stadia from town, in a westerly direction. The Crucifixion, the wondrous doings at the Sepulchre, these rumors noised about by the women, formed the whole theme of their earnest talk. And while their minds were absorbed in these thoughts Jesus drawing near walked along beside

[1] It was but a two hours' walk from Jerusalem to Emmaüs, and the disciples did not reach it until late in the afternoon (Luke xxiv. 29); so that they could not have started out from Jerusalem until an advanced hour of the afternoon.

[2] In the time of S. Jerome (*in Dan.* viii., *et Ezech.* xlviii.) and of Eusebius (*Onomasticon*) it was generally admitted that S. Luke's Emmaüs was the town afterward called Nicopolis (the modern Amouas), and situated in the Plain of the Philistines. However ancient this tradition may be, the distance between Jerusalem and Nicopolis (176 stadia) makes it impossible to identify the latter town with Emmaüs, which S. Luke locates but sixty stadia from the Holy City. It is true some MSS. have ἑκατὸν ἑξήκοντα instead of ἑξήκοντα, but among these the Codex Sinaïticus alone has any real authority, and this isolated evidence cannot outweigh that of the oldest MSS., and almost all the Versions. Josephus (*Bellum Judaïcum*, vii. 6, 6) mentions a hamlet by the name of Ἀμμαοῦς, distant some sixty stadia from Jerusalem, where Titus founded a colony of veterans. Now at precisely this distance from the city, on our way to Jaffa, we meet with the little village of Kolonieh; this name tells us that here was established the only Roman colony of which Josephus makes mention as in the neighborhood of the Holy City. Its ancient name of Emmaüs would naturally disappear during the period of Roman occupation: "Multæ sunt urbes quibus Coloniæ nomen haesit, quod in eas olim Romani colonias deduxerant, ut Colonia Agrippina, Allobrogum, etc." (Forcellini). This hypothesis is confirmed by a passage in the Talmud, where we read that the green boughs for the Feast of Tabernacles were gathered generally in a place in the neighborhood of Jerusalem called Mauza: מוֹצָא (with the article הַמּוֹצָא, Hammauza; Ammaüs); and the Gemara adds: "Mauza is no other than Kolonieh." Ever since the Middle Ages the Latin traditions have located Emmaüs at Koubeibeh (see Frère Liévin de Hamme's *Guide Indicateur*, ii^e^ partie, p. 126).

them, but "their eyes were veiled in such wise that they did not know Him." They became silent, thinking they had to do with a stranger.

"What were you saying," asked the Lord, "and what were you discussing so earnestly[1] along the way?"

The disciples stopped to look up at Him, with a glance of mingled sorrow and suspicion.[2]

"Stranger,"[3] replied one of them, whose name was Cleophas,[4] "are you, then, the only one in Jerusalem[5] ignorant of the things which have happened there in these days?"

"What things?" the Saviour asked.

"Why, concerning Jesus of Nazareth," they responded; and forthwith both, amazed as they were, began to vie with each other in recalling what manner of man was this Jesus, — a Prophet mighty in work and word before God and all the people.

"Do you not know how the princes of the priesthood, and our chief men, delivered him over to be condemned to death and have crucified him? We indeed had hoped that he would have delivered Israel; moreover and besides all this, it is now the third day since these things occurred. It is true, certain women who were of our company have much affrighted us. On going before daybreak to the Sepulchre they did not find his body, but returned saying

[1] Ἀντιβάλλετε (Luke xxiv. 17).

[2] The reading Καὶ ἐστάθησαν σκυθρωποί: "Et erant tristes," given by the most ancient MSS., seems preferable to that of the Received Text and the Vulgate: "Et estis tristes," Καὶ ἔστε σκυθρωποί.

[3] Παροικεῖς Ἱερουσαλήμ might mean: "Thou dwellest near Jerusalem," Ἱερουσαλήμ in this case being in the dative; but this expression is oftener used in the sense of having, as a visitor or a foreigner, only temporary residence in town. Doubtless it was something about the outward garb of Jesus that led the two disciples to take Him for one of the pilgrims come up for Passover Week.

[4] Cleopas, Κλεόπας, is an abridged form of Κλεόπατρος, and must not be confused with Cleophas or Alpheus, husband of Mary, sister of the Holy Virgin. According to certain traditions his companion was called Simon, and both alike were of the number of the seventy-two disciples (Origen, *in Joan.* i. 7; S. Cyril of Alexandria, *in loco*).

[5] Perhaps it would be more natural to make μόνος refer to παροικεῖς, and translate it thus: "Do you then dwell all alone in Jerusalem, apart from any human intercourse, that you are unaware of what has come to pass in these days?" (Trench, *Studies in the Gospel*, p. 321).

that they had seen a Vision of Angels who told them that he is alive. And some of our people went to the sepulchre and found everything as the women had said, but him they saw not."

All this was indeed nothing short of an avowal that they no longer believed in Jesus, and now only recognized in Him a Prophet, who, after blazing forth for an instant in their midst, had disappeared into the vast unknown like so many others. Putting no further trust in a dead leader they were for withdrawing, saddened with the thoughts of such sweet hopes deceived.

"O foolish and slow of heart," cried their Fellow-Traveller, "who are unable to believe what the Prophets have spoken! Did it not behove the Christ to suffer these things and so to enter into His glory?"

And beginning from Moses and from all the Prophets, He explained to them that which was spoken of Him. Throughout this masterwork of Inspiration, wherein are given the great outlines of that Prophetic figure of the Messiah, it was an easy matter for Jesus to display how, line by line, every feature of His Passion, His Death, and His Resurrection, had been foreshadowed. And yet by themselves what can the Holy Books effect, even when interpreted by lips Divine? They can only brighten our eyes with the first rays of faith; to enlighten and convince the soul, God's grace must penetrate it altogether.

The three travellers had reached the hamlet of Emmaüs. Jesus made as though He would go further, but the disciples, all glowing with so much as they had heard of the Truth, constrained Him to abide with them.

"Stay with us," they begged, "for it is late and the day is drawing to a close."

Yielding to their entreaties, Jesus entered their stopping-place with them, where the place of honor was set aside for Him, and then as He sat with them at table, He took bread, blessed, brake, and gave it to His companions. But, in the hands of the Priest Eternal, the grain grown from the ground became the Bread of Heaven, while at once a mighty flood of grace filled to overflowing the hearts

of these two disciples; their eyes were opened; at last they recognized Jesus, and though indeed He vanished from them forthwith, their faith in His Resurrection remained none the less firm.

"Is it not true," they cried to one another, "that our hearts were all burning within us while He talked with us on the way, and revealed to us the meaning of the Scriptures?"

And they rose up that same hour, and returned to Jerusalem, to acquaint the Apostles with what had happened.

They found the eleven gathered together in the Supper-Room, and as they entered were greeted with these words:

"The Lord is truly risen. He has appeared to Simon."[1]

Thereupon they in their turn related what had occurred by the way-side, and how they had known Him in the breaking of bread.[2] But their tale did not obtain the same credence as had that of Peter; this Wayfarer, walking along beside them, and breaking bread at table with them, this was no longer the Christ in His Triumph, Whom Simon and the holy women had adored.[3] Far from confirming their newborn faith, this new testimony only contributed to increase the doubts still springing up in their unsettled minds; and so among those gathered around the table where the Apostles sat at supper,[4] unbelief continued to

[1] Luke xxiv. 34. This saying recorded by S. Luke is the only mention left us of the Saviour's having appeared to Simon Peter; evidently this manifestation must have taken place after the Apostle quitted the tomb.

[2] Protestant exegetical students have tried in vain to weaken the unanimous testimony of Tradition, which has always regarded this breaking of bread as a renewal of the Eucharistic Banquet, for the first time and by Jesus Himself (Cornelius a Lapide, *in Luc.* xxiv. 30). They have not scrupled to recur to very singular explanations of the fact; as, for example, that the hands of Jesus, hitherto concealed, became visible to the disciples' eyes at the moment they were breaking the bread, and thus they recognized Him from the wounds of His crucifixion (Paulus).

[3] Ἐφανερώθη ἐν ἑτέρᾳ μορφῇ (Mark xvi. 12).

[4] Was this meal already begun when the travellers from Emmaüs entered the room, or did it only take place after their arrival? Here the Evangelist's silence makes it impossible to feel positive as regards this point, but at any rate the Apostles were still at table and still obstinate in their unbelief when the Lord appeared: ἀνακειμένοις αὐτοῖς (Mark xvi. 14), αὐτῶν λαλούντων (Luke xxiv. 36).

be in the ascendency, when all at once Jesus stood in their midst.[1]

"Peace be with you," He said.

Their first feeling was one of great fear. It was indeed the Lord they beheld with their own eyes. His familiar features, the tones of His voice, even His customary greeting, everything precluded the possibility of mistake.

"But how could He have entered with no noise, though the doors were shut for fear of the Jews? Might it not be a spirit?" And their terror increased.

Jesus reassured them.

"It is I," He said; "fear nothing![2] Why are you troubled and reason thus in your hearts? Behold My hands and My feet! 'T is indeed I Myself. Touch, and consider that a Spirit hath neither flesh nor bones, as you see that I have."

And showing them His pierced hands and His feet, uncovering His side, He bade them contemplate and handle His flesh and His wounds.[3]

Overwhelmed with wondering awe, the Apostles still stood amazed. One last sign was needed to convince them.

"Have you here anything to eat?" asked Jesus.

A piece of roasted fish and some honeycomb[4] were lying upon the table. Of these He ate, — not that He was hungry, but to show that His risen body had kept its nature unchanged. Thereupon taking the fragments, He gave them to the Apostles.

[1] John xx. 19. S. John makes note of the fact that this Appearance happened upon the very evening of the Resurrection: *τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων* (compare John xx. 1, with xx. 19).

[2] Luke xxiv. 36. These words, though omitted in most of the MSS., are retained in almost all the Versions.

[3] The feeling of Tradition seems to be that the Apostles touched the body of Jesus, and that S. John had this Appearance in mind when, in the testimony he offers to the Humanity of the Christ, in the first verse of his First Epistle, he says: "We have seen Him with our eyes; we have touched Him with our hands" (S. Leo, Epist. xcvii.; S. Augustine, Sermo xviii., *de Verbis Domini*).

[4] These words, though not found in the MSS. of Alexandria, Sinai, the Vatican, or Beza, can claim the authority of the most important Versions.

Peace being restored within their troubled minds, Jesus reproached His own for the hardness of their hearts, because they would not believe those who had beheld Him risen from the tomb.[1] Yet straightway He was moved to compassion for these earthly minded mortals, and only strove to strengthen their courage by comfortable promises.[2]

"Peace be unto you all," He said again; "as My Father hath sent Me, I send you."

Then, breathing upon them, as a sign that He communicated unto them His power,

"Receive ye the Holy Ghost," He said; "the sins which you remit shall be remitted, those that you retain shall be retained."

Never was any higher authority conferred on man; for by these words Jesus instituted the Sacrament of Penance[3] and gave to mortals the power of disposing of eternal treasures, the right of opening and shutting the gates of Heaven.

Now Thomas, one of the Twelve, was not with them when Jesus appeared in the Supper-Room.[4] Of all he was most prone to doubt; so when the joyous disciples greeted him with the words, "We have seen the Lord!" he only answered them:—

"Except I shall see in His hands the mark of the nails, and lay my finger upon the print of the nails, and put my hand into His side, I will not believe."

[1] Mark. xvi. 14. S. Jerome mentions a curious lection in S. Mark, which betrays the handiwork of some forger of the Manichean persuasion: "In quibusdam exemplaribus, et maxime in græcis codicibus juxta Marcum, in fine ejus Evangelii scribitur: 'Postea cum accubuissent undecim, apparuit eis Jesus, et exprobravit incredulitatem et duritiam cordis eorum, quia his qui viderant eum resurgentem non crediderunt: et illi satisfaciebant dicentes: Sæculum istud iniquitatis et incredulitatis substantia est, quæ non sinit per immundos spiritus veram Dei apprehendi virtutem: idcirco jam nunc revela justitiam tuam'" (S. Jerome, *Adversus Pelagianos*, lib. ii. 15).

[2] John xx. 21–23.

[3] The formal declaration of the Council of Trent leaves us no room to question that it was during this Manifestation that Jesus instituted the Sacrament of Penance (*Sess.* xiv., cap. i., et can. 3. See the testimony of the Fathers in Bellarmine, lib. iii., *de Pœnitentia*, cap. ii.).

[4] John xx. 24–29.

Nevertheless, distrustful as Thomas showed himself to be, he was none the less deeply attached both to the Master Whom he now mourned, and to his brethren whose renewed faith and gladness he envied. Eight days later we find him again in their company, though as ever incredulous, and consumed at heart with sad regrets.

Then, just as formerly, the doors of that upper chamber[1] being fast closed, Jesus came and stood in the midst of the disciples.

"Peace be unto you!" He said. Then speaking to Thomas:—

"Put forth thy finger here and see My hands, reach hither thy hand and place it in My side, and be not faithless, but believing."

"My Lord, and my God!" cried out the Apostle.

He no longer asked to touch the wounds of the Saviour, but prostrate at His feet worshipped Him and implored His forgiveness.

For all rebuke, Jesus contrasted this tardy submission with the great merit and happiness of those many souls who should believe in Him without having seen Him:—

"Thomas, thou hast believed because thou hast seen Me. Blessed are they that without seeing have believed!"

[1] The disciples were assembled in a place indicated by S. John vaguely as ἔσω (John xx. 26); yet this could be nowhere else but the Supper-Room, for in the Acts we find that that upper chamber, hallowed by memories of the Last Supper, had become their customary place of meeting (Acts i. 13; ii. 1, etc.).

CHAPTER IX.

THE FORTY DAYS.

I. Jesus Appearing to His Disciples in Galilee.

John xxi. 1–24 ; Matt. xxviii. 16–20 ; Mark xvi. 15–18.

As now the last days of the Paschal-tide were over, very many of the disciples set forth from Jerusalem to return home to Galilee. It was there the Master had declared, even before His death, that He would precede them; and now the Angels and the Resurrected Christ Himself had reiterated this promise.[1] Accordingly they all hastened toward that country, selected by Jesus not without special design. Indeed, by thus withdrawing His Presence to that region He avoided any collision with the Sanhedrin people; any solemn manifestation of Himself there was much less dangerous than at Jerusalem, where hatred kept His foes ever watchful, and ready to instantly exterminate the new-born Church, had she ventured to publish abroad the triumph of her Head.

The Apostles were the first to obey the Lord's behests, and shortly after this seven of their number chanced to be gathered on the lakeshore of Genesareth.[2] "There were

[1] Mark xvi. 7; Matt. xxviii. 10.

[2] The miraculous haul of fish and the conversation which followed (John xxi.) preceded the appearance of Jesus to all the disciples (Matt. xxviii. 16–20), for S. John observes that this meeting of the Lord with His seven disciples by the Lakeside was His third Manifestation to the Apostles together (xxi. 14). Now Jesus had already appeared twice in the Supper-Room (John xx. 19, 26).

together Simon Peter, Thomas called Didymus, Nathanaël of Cana in Galilee, and the two sons of Zebedee. The two other disciples are not named, but the presence of Peter makes us think at once of Andrew, his brother, and also of Philip, their fellow-townsman and Andrew's usual companion.[1]

The community funds, whereby their daily needs had been provided for, had disappeared with Judas. Peter's eyes fell upon his boat and nets.

"I go a-fishing," he said.

All started up at once, replying: —

"We too will go with you."

It was near the twilight hour, the most propitious time for fishing;[2] they started, pushed out with their boat, and for a long time trailed across those waters, whose likeliest spots they knew so well;[3] but their efforts were fruitless; all that night they took nothing.

At dawn they were still dragging along near the banks, when they descried a man standing upon the beach.

It was Jesus, but as yet they did not recognize Him.

"Children,"[4] said He, "have you anything to eat?"

"No," they answered Him.

"Cast the net on the right side of the boat," He said, "and you shall find."

The grave authority of the words struck the Apostles; the remembrance of a similar prodigy, happening on these same waters and at this very hour, after just such another night of barren toil, at once darted across their minds. Instantly they cast the net, but were unable to draw it up again, so loaded down was it with fish. At this token the disciple whom Jesus loved said to Peter: —

"It is the Lord!"

And Simon Peter, when he heard it was the Lord,

[1] John i. 45, xii. 22; Mark iii. 18.

[2] See vol. i. p. 217, note 2.

[3] The lake is still well stocked with fish; this it is easy to prove by the bad taste of its waters.

[4] The expression "Children," so often used in the East in token of friendliness, would not have undeceived the Apostles, and the distance prevented them from recognizing the tones of that well-known voice.

snatched his coat[1] and girt it about him (for during the work he had thrown off his outer garments), and, that he might rejoin the Master sooner, sprang into the lake. The other disciples followed in the boat, dragging the net[2] with them toward shore, which was now only about two hundred cubits distant.[3]

So soon, then, as they had stepped foot on land, they saw a fire of lighted coals with a fish laid thereon, and bread.

"Bring hither some of the fishes which you have caught," Jesus said to them.

Simon Peter again got into the boat and hauled the net to land, now filled full with an hundred and fifty-three great fishes; and although there were so many, the net was not broken.

"Come!" then said Jesus; "come, eat!"

The disciples sat down around the fire; then the Master stepping forward, took up the bread and the meats, and passed them about among them.

Thus, then, the Apostles found themselves once more in the same familiar spot and at the Master's side, just as formerly, when in the olden days, after long hours of teaching and preaching, He would take them off by themselves, and explain to them the hidden meaning of His public discourses. But there could be no longer on their part the same free fellowship, for now more than erstwhile He might well say that "He was no longer of this world."[4] This thought, the very sight of their Resurrected Lord, overwhelmed the minds of all present, and this morning's meal[5] was finished in silence.

[1] The *ἐπενδύτης* is, according to Theophylactus and Nonnus, a smock-frock made of cloth, furnished with pockets, which workmen and fishermen especially wore under their tunic. Euthymius adds that this garment was armless, and reached as far as the knees.

[2] By the word *σύρειν, to drag*, S. John indicates that the Apostles tied the net to the boat and tugged it by pulling on their oars shorewards; when, afterwards, he tells how Peter and his companions hauled the net out of the water, he employs the word *ἑλκύειν* (Trench, *Synonyms of the New Testament*, xxi).

[3] Two hundred cubits make one half a stadium, one hundred metres.

[4] John xvii. 11.

[5] The significance of the word *ἄριστον* has altered; but, although in the time of Jesus this word oftener referred to the meal eaten about noon, it

Hardly had it come to an end, when Jesus turned toward Peter.

"Simon, son of Jonas," He said to him, "lovest thou[1] Me more than these?"

"More than these?" what a reproach for the Apostle, ever mindful of his presumptuous boast, —

"Even though all should deny Thee, yet not I!"

Simon understood, — in Jesus' eyes he seemed now only the son of Jonas; "Peter" and the firmness once foretokened by that name, had disappeared. Thinking thus, he bowed his head in grief.

"Lord," he said humbly, "Thou knowest that I love Thee."

"Feed My lambs," replied Jesus, confirming him in his functions as the Shepherd of souls.

But for a power so lofty as this, there must needs be assured and solid foundations; wherefore Jesus again sounded the depths of Peter's heart.

"Simon, son of Jonas," He repeated, "lovest thou Me?"

This time the Master spared His Apostle any further comparison with his brethren, nor did He make allusion to his fall. And Peter humbly bowed his head once more:

"Lord," he reiterated, "Thou knowest that I love Thee."

may also have had the meaning of a morning meal (Atheneus, *Deipnosophistæ*, lib. i. p. 2, sect. 19).

[1] Our tongue is powerless to convey the force of the Greek text used in these three questions of the Saviour. In the first Jesus makes use of the word: ἀγαπᾷς με; Peter replies: φιλῶ σε. Ἀγαπᾷς is repeated in the second question, and φιλῶ σε in Peter's response. In the third Jesus employs the Apostle's word: φιλεις; φιλῶ σε answers Peter again. These expressions are not set down hap-hazard. Ἀγαπῶ denotes the respectful love we bear toward that which is above us, toward whatever we venerate and love at the same time (Dionysius Cassius xliv. 48; Xenophon, *Memorabilia*, ii. 7, 9, 12). Scripture commands man ἀγαπᾶν τὸν Θέον, never φιλεῖν Him (Matt. xxii. 37; Luke x. 27; 1 Cor. viii. 3). Φιλῶ rather refers to natural feeling; where the passions and the senses are more in question than the elevated powers of the soul. Nor is there any reason to hesitate when it is objected that the Aramean language spoken by Jesus may not have had any words answering to the Greek terms employed by S. John; for the Evangelist's object in choosing these expressions is simply to translate the conversation between Jesus and Peter as faithfully as possible. Hence we may rest assured that, in default of the actual words used by them, we have at least their thought in its full import.

Then, as though the greater the trial, so much the more of confidence could be placed in his humility, Jesus said once more: —

"Guard My young sheep,"[1] thereby committing to his charge, no longer the lambs of the fold only, but the maturer portion of the flock as well, whom henceforth he must needs both pasture and lead onward and defend from every danger.[2]

But a third protestation of his sincerity was requisite to complete the expiation of Peter's threefold denial.

"Simon, son of Jonas," his Master demanded once again, "lovest thou Me?"

Jesus no longer asked the Apostle whether he adored Him as his God, but whether he loved Him passionately with the real warmth of charity.

Grieved at heart to hear Jesus still questioning him thus for the third time, Peter was sadly troubled. Yet having learned at last to distrust his own strength, he threw himself upon the tender mercy of Him Who searcheth the reins and the hearts.

"Lord," he cried, "Thou knowest all things; Thou knowest that I love Thee!"

Thenceforth the humility of the son of Jonas was proven beyond doubt, and his love accounted worthy of the highest favors of God. Wherefore one last sentence from the lips of Jesus made him once for all the infallible

[1] Προβάτια (Codex Vaticanus et Ephræmi). In the Received Text we read: in verse 15, ἀρνία; in the 16th and 17th, πρόβατα. The natural gradation would be ἀρνία, προβάτια, πρόβατα, adopted by S. Ambrose: "Et jam non agnos, nec oviculas, sed oves pascere jubetur" (*in Luc.* x. 176). The Peshito, precise as ever, makes a similar distinction between each of these words, and the Author of the Vulgate must have read some analogous text, for he comes very near this gradation: agnos, agnos, oves; it is plain, at all events, that he is not translating the received Greek text. Tischendorf adopts ἀρνία, προβάτια, προβάτια. If in the third reply we take the reading πρόβατα which we find in the MSS. of Sinaï and Beza, it will be sufficient to reëstablish an entirely satisfactory order in the sacred text.

[2] Ποίμαινε (John xxi. 16). This differs from βόσκε (xxi. 15) which denotes simply: "Feed, give nourishment:" ποίμαινε embraces all the cares which a watchful shepherd bestows on his flock, guiding it, guarding it from all danger, watching over it with tireless vigilance.

Teacher, the Judge from whom there is no appeal, the supreme Shepherd of the Church.[1]

"Feed My sheep," Jesus saith; no longer the lambs only, but "both the lambs and the sheep, — the mothers as well as their little ones, and the pastors likewise, shepherds as regards their own people, but sheep also in the eyes of Peter."[2] And these sheep, these pastors of the nations, must receive all things from the Prince of the Apostles; from him they must obtain jurisdiction, power, doctrine. In a word, all that Jesus had been to them hitherto Peter hereafter was to be, and, according to the expression consecrated by centuries of faith, was even now become the Vicar of Christ on earth. Yet truly this commission was dear-bought; for to walk in the likeness of Jesus it would be necessary for the Apostle to make his life the reflection of his Master's sufferings, and carry the imitation of his Model even unto the death of the Cross.

"Of a truth, of a truth, I say to thee," added the Lord, "when thou wast young thou didst gird thine own self,[3] and didst walk whither thou wouldst; but when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not."[4]

By these words, Saint John says, He meant to refer to the death whereby Peter "was to glorify God;" while at the same time they represented the entire life of the Apostle, — his fiery spirit in youth, eager to plunge into action, yet only on condition that he be allowed to gird his loins at his own good time and pleasure; then his riper age, destined to endure the heaviest toils, wherein he would be required to renounce himself altogether, to suffer long and patiently, to bear all contradictions and opprobrium; finally his death on the Cross after the example of

[1] Concilium Vaticanum, *Constit. de Ecclesia*, cap. ii., iii., et iv.

[2] Bossuet, *Sermon sur l'Unité de l'Église*, 1re partie.

[3] To gird one's loins, in Scripture, signifies to make ready for action (Exod. xii. 11; 4 Kings iv. 29: Luke xii. 35; xvii. 8, etc.).

[4] The Manuscript of Sinai contains this curious reading: Ἄλλοι ζώσουσίν σε καὶ ποιήσουσίν σοι ὅσα οὐ θέλεις: "Others shall gird thee and do unto thee that which thou wouldst not." "Tunc Petrus ab altero cingitur, cum cruci astringitur" (Tertullian, *Scorpiace*, 15).

his divine Master. And all this conformity to the Saviour's life and death is comprised in that final utterance of the Christ: —

"Follow Me!"

Having spoken thus He rose up and withdrew from the circle of the Apostles. But Peter, accepting this bidding literally, walked close behind him. Nor was he alone; the disciple whom Jesus loved, he who during the Last Supper had leaned upon His breast and said to Him: "Lord, who will betray Thee?" — this disciple followed also.

Peter, turning about, saw him.

"Lord," he asked, "and what shall befall this one?"

"If I will that he tarry till I come," replied the Saviour, "what is that to thee? Do thou follow Me!"

These last words ever remained an enigma to the early believers, and gave rise to the strangest fancies; the saying soon spread abroad that the beloved of Jesus would never die. John in his extreme old age, seeing how great credit had been placed in this fabrication, when writing the closing lines of his Gospel protested that the Lord had not said: "He shall not die;" but "If I will that he tarry till I come what is that to thee?"[1] But it was useless for the Apostle to try to correct the popular misapprehension; even his death and the sight of his tomb could not undeceive them.

"John but sleepeth in his sepulchre," they said;[2] "there he waiteth the coming of the Lord, and the clouds of dust whirling above his grave bear testimony that a living breath ever quickeneth his ashes."[3]

[1] These mysterious words signify that John was not to die before seeing the Son of Man returning to His Kingdom and manifesting His power by the destruction of Jerusalem. And in fact, he alone, of all the Twelve, survived the ruin of the Jewish nation, and alone beheld how upon the wrecks of the ancient Covenant, the Lord vouchsafed to establish His Church. This is the interpretation given by Theophylactus, Suarez, etc.; S. Augustine, Bede, Maldonatus understand these words to mean "till that I come" in the sense of "until I call him to Myself by a sweet and natural death."

[2] S. Augustine, *in Joan.*, cxxiv. 2.

[3] Grotius was the first to raise some suspicions as to the authenticity of this last chapter of S. John; he looks upon it as an addition composed by

All that was now left the Saviour to do on earth was the fulfilment of His promise that He would manifest Himself to all His disciples assembled together.[1] For the holding of this first Council of all Christendom He had designated a certain mountain;[2] and here were gathered not only the eleven Apostles, but all that Jerusalem, Judea, and Galilee could furnish forth of faithful followers, because the Lord's message had been addressed to the whole body of disciples:—

"Go and tell My brethren to go into Galilee; 't is there they shall see Me!"[3]

From Saint Paul's testimony we have it that more than five hundred were there met together.[4]

When Jesus appeared the Apostles fell down before Him, but even in that congregation there was a movement of hesitation and "some[5] doubted." Neither the Voice from

the Elders of the Church of Ephesus, in order to record a story which they had inherited from their holy Apostle. Whatever support this theory may have obtained from its partisans, there is nothing to give it authority, since the most important Manuscripts and Versions contain this chapter, while the style of its Author is easily recognized throughout. All that could possibly be conceded would be that it may have been added afterwards by S. John himself, in order to contradict the false interpretation alluded to above (Corluy, *Commentarius in Joannem*, cap. xxi., quæstio prævia). And further, the authenticity of this chapter has been defended by very many Protestant scholars, Eichhorn, Kuinoël, Tholuck, Olshausen, Klee, Luthardt, Lange, Hengstenberg, Ebrard (see Trench, *Notes on the Miracles*, p. 480).

[1] Matt. xxviii. 16–20.

[2] Tabor, according to the opinion of S. Bonaventure and Denis the Carthusian; or, even more likely, one of the hills which surround Lake Genesareth, — the Mount of Beatitudes, for instance, whither there were so many tender memories to attract Him.

[3] Matt. xxviii. 10.

[4] S. Matthew, it is true, speaks of the eleven only, but evidently we are to infer the presence of those disciples to whom this mountain had been pointed out as the place for their reunion. Otherwise how are we to explain the incredulity of so many? Can we suppose that the Apostles could still doubt after the Apparitions which they had already witnessed? Hence they were not alone upon the mountain, and the solemnity of this Manifestation warrants us in believing that it is the one to which S. Paul alludes in the First Epistle to the Corinthians (xv. 6). See, in support of this, Cornelius a Lapide, *in loco*.

[5] Καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν (Matt. xxviii. 17). We translate οἱ δὲ by *some;* indeed, the suppression of μέν in the first member of the sentence denotes that the action expressed by this proposi-

Heaven which had summoned them thitherwards, nor the sight of the Apostles worshipping the Master, could chase away the trouble which filled their souls at witnessing this Apparition. Still they remained standing, speechless, not daring to believe their eyes.

Jesus came forward to this anxious flock.

"All power," He said, "hath been given Me in Heaven and upon earth. Go, then, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teach them to keep all things that I have commanded you, and lo! I am with you all days, even to the consummation of the ages."

And it was not only unto men, but "to every creature"[1] He sent them forth, thus to be the bearers of the Good News; for "all creation," fallen with Adam, "groaneth and travaileth in pain together."[2] Jesus had forgotten nothing He had made; extending the Redemption bought for them by the Cross unto every created thing, He held forth hope and peace for all in His overflowing hands. Saint Mark's account shows us how that regeneration is consummated by the preaching of the Gospel, — devils flying before the very Name of Jesus, serpents and poison powerless to injure the Apostles, every ailment disappearing at the laying on of their hands.

"Go into all the world and preach the Glad Tidings. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.[3] And behold the signs which shall follow them that believe: They shall cast out devils in My Name; they shall speak with new tongues, they shall take up[4] serpents" without fear of

tion is so general that the second member of the phrase only refers to a few rare exceptions (see Winer, Grammatik, § 17, 2).

[1] Mark xvi. 15–18.

[2] Rom. viii. 22.

[3] Neither is faith without baptism sufficient, nor baptism without faith. This virtue, nevertheless, is of a more absolute necessity than that Sacrament, and alone indeed may save a man, when baptismal ablution is impossible. This Jesus declares plainly by not adding in the second member of the sentence: "He who is not baptized shall be condemned."

[4] Ἀροῦσιν may mean either: "They shall take serpents into their hands," or: "They shall destroy them." The first sense seems more in

their venom, "and if they drink any deadly thing it shall in no wise hurt them; they shall lay their hands upon the sick, and the sick folk shall recover."

This appearance was but one of very many Manifestations which Jesus made of Himself during these days.[1] We know, likewise, that He showed Himself to James, "the brother of the Lord."[2] Unfortunately the memory of what occurred at this event soon came to be distorted and finally grew into the legend which Saint Jerome read in the "Gospel of the Nazarenes."[3]

"James, the first Bishop of Jerusalem, did make an oath after the Last Supper, neither to eat nor to drink aught until he beheld Jesus risen again from the dead. On the morning of the day of the Resurrection, a table appeared before him furnished with food; and the Lord blessed the bread and gave it to James, saying: 'Eat of this bread now, My brother, for the Son of Man is risen from the dead.'"

II. The Ascension.

Acts i. 3–12; Luke xxiv. 44–53; Mark xvi. 19, 20.

Forty days had elapsed since the Resurrection; the time had come for Jesus to leave the earth. Whether warned by their Master, or perchance drawn thither by the Feast of Pentecost, the Apostles returned to Jerusalem, and there He gathered them about Him once more, probably in the hallowed Supper-Room.[4] For the last time He took His place at the table consecrated by the Eucharistic

harmony with the general meaning of the words of Jesus, who is describing the marvels of His new Reign and reminding them of that prophecy of Isaias: "The child shall play upon the hole of the serpent, and the nursling stretch out its hand to the viper without fear" (Is. xi. 8).

[1] Acts i. 3. "Jesus did also, in presence of His disciples, many other miracles which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that, by believing you may have life by His Name" (John xx. 30, 31).

[2] 1 Cor. xv. 7.

[3] S. Jerome, *De Viris illustribus*, ii.

[4] Acts i. 4, 5.

Banquet, and "while eating with them,[1] He bade them not to leave Jerusalem, but to await the Father's promise."

"Even that which you have heard," saith He, "from My mouth; for John baptized with water, but before many days hence you shall be baptized with the Holy Spirit."

"Behold!"[2] He added, "the fulfilment of that whereof I told you while I was still with you; but it must needs be that all things which have been written of Me, whether in the Law of Moses or in the Prophets, or in the Psalms,[3] should be accomplished." And, even as He spoke, He opened their minds, that they might understand the Scriptures; when He added:—

"Look! thus it is written: It must needs be that the Christ should suffer, should rise again from among the dead on the third day, and that so penance and remission of sins in His Name be preached throughout the whole world, beginning at Jerusalem. And you indeed are witnesses of these things. I will send the Gift which My

[1] Συναλιζόμενος is not in the middle voice, nor does it mean "reassembling His disciples," as Calvin, Grotius, Olshausen, etc., would have it. It is the passive participle, and Hesychius translates it by *συναλισθείς*, *συναχθείς*, *συναθροισθείς*: "being in the midst of them" or more probably: "taking this last meal with them," "convescens" (Vulgate). This interpretation of the Vulgate is likewise given in the Syriac, Armenian, and Ethiopian Versions, by S. John Chrysostom, etc.

[2] At first sight, verse 44 of chapter xxiv. in S. Luke seems to be a continuation of the scene described in the foregoing verses, which took place on the evening of the Resurrection; but as the conclusion of the discourse is the command whereby He bade the Apostles remain in Jerusalem until the Day of Pentecost, and as immediately afterwards the Saviour rose up into Heaven, it certainly seems more natural to regard these words as addressed to the Apostles immediately before the Ascension. Furthermore, this last chapter of S. Luke cannot be separated from the fuller recital which the Evangelist has placed at the opening of the Acts; now it is enough for us to compare these two testimonies in order to feel convinced that, in the belief of the sacred Historian at least, Jesus, after having appeared frequently during the forty days (Acts i. 3), gathered His Apostles together one last time (Acts i. 4), and that it was during this final converse that He bade them not to leave Jerusalem. And although in the Acts this discourse is only referred to by a passing word, it is however more fully recorded at the end of the third Gospel (Luke xxiv. 44–49).

[3] Ἐν *νόμῳ καὶ προφήταις καὶ ψαλμοῖς*. In the time of our Lord the books of the Old Testament were already divided into three classes, and the order here indicated by S. Luke is still retained in the Hebraic Bibles (Prologue of *Ecclesiasticus*).

Father hath promised you; but do you abide in the city till you be endued with strength from on high."

Then Jesus rose up and walked toward the Mount of Olives. The Apostles followed, filled with brighter dreams of glory and earthly happiness than ever before; for the sight of the risen Lord proceeding before them rekindled all their old-time hopes. They began to believe that even now the moment so long expected when they were to triumph with the Christ had come at last, and pressing nearer they ventured to question Him.

"Master," they asked, "wilt Thou even now restore again the Sovereignty of Israel?"

Once more and for the last time, the Saviour checked the surging ambitions of His children, and renewed His former commandment for them to await the coming of the Holy Spirit, that so they might carry the Gospel tidings unto the whole wide world.

"It is not for you," He told them, "to know the times and the moments which the Father hath put in His own power, but you shall receive the power of the Holy Ghost, which shall descend upon you, and you shall be My witnesses at Jerusalem, in all Judea and Samaria, and even to the uttermost parts of the earth."

Even Samaria, — that land of drunkenness and falsehood to the mind of all Jewry? Nay, the whole wide world, howsoever contaminated by contact with accursed Heathendom, was to become the Kingdom of Jesus! Whereupon the Apostles realized that this was not the time to question the Master, and they walked on in silence.

Now they were come to the brow of a hill which marks the outskirts of Bethany[1] and the outer limits of Jerusalem. There Jesus stood still, and lifting up His hands He began to bless His Apostles. And behold! while blessing

[1] Luke xxiv. 50. Better than the reading εἰς Βηθανίαν we think is the other lection: πρὸς Βηθανίαν (Codex Sinaïticus, Bezæ), "toward Bethany." Indeed Jesus did not go as far as that village; for, taking the evidence of the Acts, the Apostles on their return from the Mount of Olives had to traverse "so much of the road as one may make upon the Sabbath day" (1,200 metres). (Acts i. 12.) Now Bethany is about 3,000 metres from Jerusalem (John xi. 18).

them, He was raised up above the mountain-tops.[1] A cloud caught Him away out of their sight, and He disappeared into the blue depths of the sky.

The disciples lingered awe-struck and overwhelmed with glad wonderment, when all at once two Angels formed like unto men, arrayed in garments of surpassing whiteness, stood at their side.[2]

"Men of Galilee," they also said, "why do you still linger here gazing up into the sky? This Jesus Who hath left you to ascend into Heaven shall likewise descend as you have beheld Him going up thither."

These words recalled to the Apostles' minds the promise of their Lord, "that He would not leave them orphans, but would return shortly to take them with Him."[3] "Then having adored Him, they returned filled with great joy to Jerusalem, and they were without ceasing in the Temple, praising and blessing God."[4]

[1] Luke xxiv. 50, 51; Acts i. 9; Mark xvi. 19. The Scriptures do not declare in so many words that the Ascension took place upon the Mount of Olives, but we are left to infer as much from the Book of the Acts (i. 12). All the traditions go to confirm S. Luke's testimony, and, at the very beginning of the fourth century Saint Helena erected a sanctuary upon the summit of the mountain where the Christians had for so long revered this mystery of the Ascension of Jesus into Heaven (Eusebius, *Vita Constantini*, iii. 41; *Demonstratio Evangelica*, vi. 18).

[2] Acts i. 10, 11.

[3] John xiv. 18.

[4] Acts i. 12; Luke xxiv. 52, 53.

Jesus, my Saviour and my God, O, bless this book which speaks of Thee. Herein I have but striven to picture the outward features of Thy Life; the rich treasures of truth and love hidden within Thee, Thy virtues and all Thine inner Life were subjects too exalted for my humble efforts; but that which I was unable to do, do Thou, O Divine Master, perfect in my stead. Inspire all such as may read these pages with a longing to lay them aside for Thy Gospel; O, may it help them hereafter to meditate on Thy Life as Thy Saints have ever done, until what time they too shall find Thee therein, — Thyself, even as John and Magdalene knew and loved Thee, even as Peter found and worshipped Thee, revealing unto the world the words of eternal life: "Lord, unto whom shall we go? Thou hast the words of Eternal Life."

APPENDIX.

ΚΑΤΑ ΙΩΑΝΝΗΝ.

δ'. λ', λα'.

Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα, ἃ ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται, ἵνα πιστεύητε ὅτι ὁ Ἰησοῦς ἐστὶν Ὁ ΧΡΙΣΤΟΣ Ὁ ΥΙΟΣ ΤΟΥ ΘΕΟΥ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ Ὀνόματι αὐτοῦ.

The Evangelists' Testimony.

Many other signs also did Jesus in the sight of His disciples, which are not written in this Book; but these are written that you may believe that Jesus is THE CHRIST, THE SON OF GOD: and that believing you may have life in His Name.

SAINT JOHN.

xx. 30, 31.

APPENDIX.

IX.

HARMONY OF THE GOSPEL NARRATIVES IN THE LAST YEAR OF THE SAVIOUR'S LIFE.

THE sequence of events between the Transfiguration and the last journey which Jesus made to Jerusalem, is one of the questions most widely discussed by students of the Gospel.

Saint Matthew and Saint Mark pass over this whole period in silence; so our only difficulty, though it is indeed a serious one, is how to harmonize Saint Luke's account with that of Saint John.

The latter Evangelist, while not mentioning the Transfiguration, informs us however that Jesus went up in September to attend the Feast of Tabernacles (John vii. 2), and that immediately afterwards He retired into Perea[1] (John x. 40); that He returned to Jerusalem for the Feast of the Dedication (John x. 22), and then went back again over beyond Jordan (John x. 40); from thence He was recalled to Bethany for the raising of Lazarus (John xi. 11), departed thereafter for Ephrem (John xi. 54), and from there started out on His last journey Jerusalemwards (John xii.).

Saint Luke, albeit less precise than Saint John, is much fuller and more complete; for his recital of the events which occurred at this same time occupies nearly a third part of his whole Gospel. After having given an account of the Transfiguration, like that of the first two Evangelists, he takes up over

[1] After having related the incidents of the Feast of the Dedication S. John adds that Jesus retired again beyond Jordan: ἀπῆλθεν πάλιν (John x. 40). Hence it is only natural to conclude that the Saviour had been there at some time previous to this Feast.

seven chapters (ix. 51–xvii. 11) with incidents and parables which are peculiar to his history, and does not proceed again in harmony with Saint Matthew and Saint Mark until he comes to the eleventh verse of his seventeenth chapter. "It happened," he says at this point, "that Jesus, going up to Jerusalem, passed through the midst of Samaria and Galilee," — words which evidently refer to the last journey of the Christ, as recorded by Saint Matthew (xix. 1) and Saint Mark (x. 1).

In the seven chapters of Saint Luke alluded to above, we have no reason to suspect that the Evangelist, so studious hitherto about following the chronological order, would have abandoned his plan and all at once have proceeded to report the words and deeds of the Lord [1] hap-hazard; everything leads us to believe, on the contrary, that the actual succession of events is very exactly observed. Henceforth, then, our only aim should be to glean from these seven chapters some indications of time and place, and then see if we can make them accord with the preciser dates given by Saint John.

The first remark of this sort we find in Saint Luke, after the Transfiguration, is this: "As the time of His departure from this world was fulfilled," [2] says the Evangelist, "Jesus steadfastly set His face to go up to Jerusalem" (Luke ix. 51). This departure from Galilee cannot be confounded with that last journey to Jerusalem, of which Saint Luke speaks later on, in the eleventh verse of his seventeenth chapter, when telling us that Jesus went up secretly to Jerusalem for the Feast of Tabernacles. Saint Luke omits this solemnity, but immediately after this departure for Jerusalem, of which he also makes mention (Luke ix. 51), he describes Jesus first launching His anathema upon Capharnaum (Luke x. 13) and thereupon putting before his hearers the example of the good Samaritan who cares for a wounded man on the road from Jericho to Bethany (Luke x. 30). The malediction of the lake cities must have been pronounced when the Lord was in the region of Genesareth, and the Parable was undoubtedly uttered in the neighborhood to

[1] Although among the numerous instructions comprised in these seven chapters of S. Luke some are to be found which S. Matthew reports at another time, the only conclusions we are warranted in drawing from the fact is either that Jesus repeated the same doctrines under different circumstances, which is in nowise unlikely, or that the first Evangelist, according to custom, observes a much less rigorous order than S. Luke.

[2] That is to say, because the hour of His death was approaching, for then six months lay between Him and that event.

which it makes its passing allusions. From these two indices it would certainly seem natural to conclude that Jesus quitted Jerusalem after the Feast of the Tabernacles, and went toward Galilee, where He cursed the ungrateful towns, then that He started back forthwith, in order to go down to Jericho and by that route reach Bethany. Just so, in fact, at this same time Saint Luke shows Him to us stopping in the home of Martha and Mary (Luke x. 38). Thereupon the Lord straightway retraced His steps, and according to Saint John's testimony, withdrew for the first time into Perea[1] (John x. 40). He soon left this land however, to ascend to the Holy City.

"He went through the towns and villages," says Saint Luke, "teaching and making His way Jerusalemwards" (Luke xiii. 22).

He repaired thither, adds Saint John, "to celebrate the feast of the Jews, the Anniversary of the Dedication" (John x. 22).

The latter Evangelist, after relating the incidents of this sojourn, concludes thus:—

"And Jesus went away again beyond Jordan" (John x. 40).

It was somewhere in these parts that He healed the man sick with dropsy, and uttered the parables which fill chapters xiv., xv, xvi., and xvii. 1–10 in Saint Luke. Hereabouts He remained up to the time when the sisters of Lazarus summoned Him to Bethany, to cure their brother (John xi. 1); then He withdrew again, this time to Ephrem (John xi. 54), and there abode till the day when He set forth on the last journey recorded by the three Synoptic Writers (Matt. xix. 1; Mark x. 1; Luke xvii. 11).

Such, it would seem to us, is the natural harmony existing between Saint Luke and Saint John; of all the hypotheses so far proposed for reconciling their accounts, none certainly is more plausible, for it is based upon one ascertained fact at least, — to wit, the intention formally expressed by Saint Luke of following the chronological order throughout.

[1] Indeed S. John, as we have had occasion to observe, says that Jesus was still over beyond Jordan before the Feast of Tabernacles. This country was a part of Herod's domain; hence the threats by which the Pharisees thought to hasten His departure: "Leave here," they said, "for Herod desires to put you to death" (Luke xxx. 31).

X.

THE CHRONOLOGY OF THE PASSION.

From the testimony of all the Evangelists we know that the Passion took place in the season of the Jewish Pasch. But this solemn Festival lasted one week, and began on the eve of the First Day. Out of all this long space of time, which was the one hour chosen for the Crucifixion? It certainly behoves us to note it carefully, if we wish to obtain any faithful description of the Saviour's last moments.

Of all the questions that have exercised commentators, none has been oftener agitated or more diversely solved. To uphold any solution as definitive, would require considerable boldness; evidently we must be contented with an hypothesis and only try to choose the likeliest.

Setting aside those authors who are too fond of their own arbitrary dicta to be safe guides, we find that the question is simply one of determining whether the Passion took place on the fourteenth of Nisan,[1] the eve of the Passover, or the fifteenth of that month, the first day of the Feast. Very many interpreters of the text, among others, Tolet, Cornelius a Lapide, Patrizi, Corluy, Hengstenberg, Olshausen, and Tholuck, have pronounced in favor of the latter date. Paul de Burgos, Jansenius, Maldonatus, Petau, Hardouin, Tillemont, Danck, and others, have upheld the contrary opinion, and believe that Jesus was crucified on the eve of the Pasch, on the fourteenth day of Nisan. Their theory seems founded upon such weighty reasons that we do not hesitate to make use of it.

Indeed, all the Evangelists agree in calling the day of the Crucifixion, "the Parasceve," that is to say, the Day of

[1] It is hard to decide precisely what month answers to the Jewish Nisan. Our solar years differ so entirely from their lunar years that a more or less considerable variation occurs between the various months. In the modern calendar of the Jews Nisan is equivalent to our month of March; but in the time of Jesus Christ it certainly coincided with April; for the first fruits of the harvest had to be offered on the fifteenth of this month, and the earliest crops in Judea are not ripened until the middle of April. The most exact correspondence which can be established between the two calendars seems to be as follows: Nisan = April; Ijar = May; Sivan = June; Thammus = July; Ab = August; Elul = September; Thischri = October; Marcheschwan = November; Kisleu = December; Tebeth = January; Schebat = February; Adar = March.

Preparation.[1] This name refers to Friday, the eve of the Sabbath, when they prepared whatever it was impossible to procure on the morrow without violating the sacred rest. But this time the eve of the Sabbath had a peculiar character of its own, for Saint John calls it the Paraseve of the Pasch. Undoubtedly we are meant to understand by this, the Friday immediately preceding the Paschal solemnity.[2] Furthermore, we know from Exodus and Leviticus[3] that the lamb, immolated at the close of the fourteenth day of Nisan, must be eaten the following night, when, with the first hours of the fifteenth day, was ushered in the solemn Feast of the Pasch. So, then, it is Friday and the fourteenth day of Nisan, which would seem to be designated as the date of the Crucifixion. Hence it follows that, as Jesus was expiring at the moment when the lambs of the Passover were being immolated throughout the City, He must have partaken of the legal repast twenty-four hours sooner than the other Israelites; but there is no reason why we should hesitate to accept this conclusion, for it accords perfectly with the language of the Evangelists and the primitive traditions.

Beyond all the others, Saint John's wording is most formal and explicit. "It was before the Feast," he says, "that Jesus, knowing His hour was come,"[4] gave His disciples a supreme token of love, — that solemn festal Banquet, — in which it is impossible not to recognize the Last Supper described by the Synoptic Writers.[5] Judas, he adds, quitted their repast to

[1] Matt. xxvii. 62; Mark xv. 42; Luke xxiii. 24; John xix. 13.

[2] It is true that only the three last hours were consecrated to the immolation of the lamb; but, notwithstanding, the name of "Preparation" was extended to include the entire day, which, according to Jewish usage, commenced on the evening before at six o'clock (*Pesachim*, i. 1). This vigil of the Pasch likewise had the name of the "First Day of the Azymes," since all leaven must be dispensed with on and after the night following the thirteenth of the month. These religious preparations occupied such a large part of the day that in Galilee all labor was suspended. The rest of Judea did not go as far as this; nevertheless the immolation of the lamb prescribed for the last hours of the fourteenth day, and those words in Numbers (xxviii. 16): "In the first month on the fourteenth day shall be the Passover of the Lord, and on the fifteenth a solemn Feast," had led the Jews to regard the eve of the Pasch as making part of the Feast, and it is in this sense we must understand Josephus when that historian speaks of the Passover lasting for eight days (*Antiquitates*, ii. 15).

[3] Exod. xii. 6–8; Lev. xxiii. 5, 6.

[4] John xiii. 1.

[5] Lightfoot (*in Mat.* xxvi.) has endeavored to divide them into two distinct repasts, but his efforts have only resulted in distorting the meaning of the text (Patrizi, *De Evangeliis*, lib. iii., p. 510 et seq.).

go and betray Jesus, and the disciples believed that he went out, at the Master's command, to buy what was requisite for the Feast.[1] Therefore the time for eating the Passover had not arrived, for any purchase would be a violation of the repose prescribed by Law. A few hours later on that same day, Saint John describes the Pharisees as anxious to avoid any contamination, lest they should be thereby incapacitated for eating the Passover.[2] Finally, it is only on the evening following the Last Supper and the death of Jesus that there begins what the Evangelist calls "the Great Sabbath,"[3] that is, the Sabbath which, by its coincidence with the Pasch, acquired an unwonted solemnity. From Saint John's grouping of events, he plainly indicates that the Last Supper preceded the legal hour of the Paschal Meal by twenty-four hours.

The testimony of the Synoptic Writers at first sight may appear less decisive; it might even seem — taking only the words of the Apostles: "Master, where wilt Thou that we should prepare the Passover?" — that this meant that they were to celebrate it together with all Israel; but a slight study of the whole description will suffice to convince us that in the Last Supper partaken of by Jesus there are certain characteristic and peculiar features.

"With a great desire have I desired," He says, "to eat this Pasch with you, before the hour of My sufferings."[4]

A mysterious host, warned beforehand, has prepared the dining-room, and spread the mats and cushions for his guests; he has everything in readiness, and Jesus has only to send that message: —

"Where is the place where I must eat the Pasch with My dis-

[1] John xiii. 29.
[2] John xviii. 28.
[3] John xix. 31.
[4] Luke xxii. 15. "This Passover, so greatly desired by the Son of God, was not the legal Passover which was now near its end, whereof many hold that He could not have partaken this year, being Himself immolated at the same time that His people were immolating the paschal-lamb; and that in any event He had already eaten it with His disciples many times, wherefore it could not be the ultimate object of His deepest yearnings, and this at the very moment when it was to be superseded by the Cross of Jesus Christ. The true object of the Saviour's longings was that New Passover in His Body and His Blood which He was about to bestow upon His disciples, which indeed was to be accomplished only in the Kingdom of His Father, when He would be unto our clarified vision the Life and the Food of all His children" (Bossuet, *Explications des prières de la messe*, xxiii).

ciples?"[1] for "Mine hour"[2]—not the hour for all—"is come."

And Saint Luke notes this precise hour with great exactness. It was just as the First Day of Azymes[3] was drawing upon them, and in the closing hours of that day the Law commanded them to immolate the lamb.[4] So, then, on Thursday evening, the thirteenth of Nisan, Jesus despatched Peter and John to prepare the Last Supper; He followed shortly after with the rest of the disciples, and at night-fall sat down to the Holy Table. Consequently, according to the Synoptic Writers, as well as to Saint John, we find that this repast preceded that of the other Jews by twenty-four hours.

The sequel of their narrative agrees perfectly with this hypothesis; during this night and all the day following, we witness a movement and stir, inexplicable if occurring in the very midst of the Sacred Repose of the Paschal Feast; armed Jews arrest Jesus, drag Him from one tribunal to another; the Sanhedrin has no scruples about holding open sessions, summons witnesses, and pronounces the death-sentence.[5] It is true that no law interdicted the administration of justice upon Feast Days; but the troublesome duties, the excitement, and the displays of passion inseparable from judicial processes, rendered all trials incompatible with the Sabbatic Quiet. The same holds good as regards the charge imposed upon Simon the Cyrenean; for an edict of the Emperor Augustus exempted the Jews from every legal requisition on the Sabbath day.[6] Finally we find, after the Saviour's death, Joseph of Arimathea, an upright man and faithful to the Law, unhesitatingly buying a shroud to enwrap Jesus;[7] Nicodemus orders an hundred pounds of perfume

[1] Mark xiv. 14. [2] Matt. xxvi. 18.

[3] We have already remarked that the Vigil of the Pasch bore the name of the "First Day of the Azymes."

[4] Luke xxii. 7.

[5] Father Patrizi (*De Evangeliis*, lib. iii. p. 512) has tried to show that the Sanhedrin held court upon feast-days, but his arguments are not conclusive. In order to prove that this usage existed he would have to produce some facts, some consistent witnesses; and there are none of the kind. True it is that the execution of anterior sentences seems to have been reserved ordinarily for the great solemnities, but the Paschal festivity lasted seven days, of which only the two first were consecrated by the Sabbatic Law, and there is nothing to prove that this hallowed repose was ever violated in order to execute capital sentences.

[6] Josephus, *Antiquitates*, xxvi. 6, 2.

[7] Luke xxiii. 50; Mark xv. 46.

to be brought to Golgotha;[1] while both make haste to deposit the body in a tomb near to the Cross, and the reason Saint Luke offers for this is that the Day of Preparation was drawing to an end, and the Sabbath was nigh.[2] The holy women were present too; and remarking with what haste Jesus had been interred, they returned to purchase spices, with which to embalm with greater care Him Whom they so revered, but during the Sabbath they suspended their pious offices, and observed the repose according to the commandment of the Law.[3]

Separately, these scraps of testimony in the Synoptic Writers would not be sufficient to settle the question, but compared and considered together, they convey the same impression which we receive from Saint John's recital, — to wit, that Jesus died upon the Cross on the fourteenth day, about the ninth hour, in the time called the Parasceve.

This was the very moment when the Paschal lamb, the symbol and archetype of His own Immolation, was struck down in the Temple, under the sacrificial knife. This mystical conjuncture united the figure with the Reality, and mingled the blood of Jesus with that of all victims which, from the beginning of time, had flowed in prefigurement of His sacrifice.

Saint Paul was deeply struck with this. "The Paschal Victim," he says, "immolated for us in that solemn hour was Jesus Christ; let us eat thereof, not with the old-time leaven, but with the unleavened bread of truth."[4]

And Saint John, at sight of the Saviour's open side, and His bones left unbroken at the hands of the executioners, testifies to his own admiration at the fact that the very least prescriptions of the Paschal Ritual had been carried out in Jesus.[5] To him, as to Saint Paul, the veritable Lamb of this great Passover-tide was the Christ, the Son of God.

Thus the inspired writers seem to be unanimous in setting the Crucifixion on the fourteenth day of Nisan, and consequently, in distinguishing between the hour of the Last Supper and that of the legal Passover. The very earliest Fathers have interpreted their testimony in precisely this sense.

Apollinaris, Bishop of Hierapolis,[6] who lived in the latter part of the second century, regards it as an error to contend that

[1] John xix. 39.
[2] Luke xxiii. 54.
[3] Luke xxiii. 55.
[4] 1 Cor. v. 7.
[5] John xxix. 30; Exod. xii. 46.
[6] Migne, *Patrologie grecque*, t. v. p. 1298.

Jesus ate the Passover on the evening of the fourteenth day, and that He died the next day. Saint Hippolytus of Oporto[1] likewise teaches that Jesus partook of the Last Supper before the legal time for the Passover. Clement of Alexandria,[2] Saint Irenæus,[3] and Tertullian,[4] are of the same opinion. Saint Peter of Alexandria[5] (close of the third century) adds that at this final Passover Jesus did not eat of the lamb as He had done hitherto, but that He was Himself the true Lamb, sacrificed at the very hour when the Jews were commencing their solemn repast.

These witnesses have all the more weight with us because they are here expressing, not the personal opinion of one Father, or even of one section of Christendom, but they are speaking for the most famous Churches, — those of Egypt, Asia, Italy, Africa, and the Gauls. They are moreover confirmed by the Jewish traditions, which likewise place the death of Jesus on the fourteenth of Nisan.[6]

Modern chronology has tried to solve the problem now before us, and has reached the same conclusions which were held by the Fathers. If, accepting its reckoning, we take the year thirty as the probable date of the death of Jesus,[7] since the Evangelists, for their part testified that the Crucifixion took place on a Friday, it follows that this day was the fourteenth of Nisan; for astronomical calculations show that this year the new moon fell on a Wednesday, the twenty-second of March, at eight minutes past eight in the evening. Forty-eight hours afterwards it became visible (the Jews, as we know, waited for this instant to

[1] Migne, *Patrologie grecque*, t. x. p. 870.

[2] Migne, *Patrologie grecque*, t. ix. p. 758.

[3] S. Irenæus, *Adversus Hæreses*, iv. 10.

[4] Tertullian, *Adversus Judæos*, 8. Father Patrizi thinks it possible by the aid of another text from Tertullian (*Adversus Marcionem*, iv. 39) to weaken the force of this, but his reasoning is far from being convincing.

[5] Migne, *Patrologie grecque*, t. xcii. p. 78.

[6] *Sanhedrin*, vi. 2; Jost, *Judenthum*, i. 404.

[7] The generally received date is the 29th year of the common era, the 15th of Tiberius, under the consulate of the two Gemini, in the year 782 of Rome (Patrizi, *De Evangeliis*, lib. iii. p. 515). But Clement of Alexandria long ago warned us that the more exact reckonings pointed to the 16th year of Tiberius (year 30) as the true date of the Saviour's death (*Stromata*, i. 21). The latest researches of chronologists have led the most famous among them to share this opinion (Wieseler, *Chronologische Synopse*, S. 334; Caspari, *Einleitung*, S. 44; and Reithmayr's *Introduction*).

reckon the beginning of their month[1]); Friday evening, March 24, accordingly would be the first of Nisan, and on Thursday, the sixth of April, at six o'clock in the evening, would commence the fourteenth day of the same month, which would end therefore on Friday, April the 7th, at the same hour.

Does this mass of evidence make the argument incontestable? We would not venture to assert quite so much as that; but so long as there are no precise traditions to cast any fuller light upon the problem, we think that the solution of the earliest Fathers remains the most plausible of all proposed.

Hence evidently it follows that our Lord, when anticipating the legal repast by twenty-four hours, saw fit not to observe the letter of the Law rigorously; however, this deduction has not dismayed the most authoritative interpreters. A majority of those holding this view seek, it is true, to palliate the infraction by supposing that Jesus alone ate the Passover at the time

[1] The Jewish months were lunar months, composed alternately of twenty-nine and thirty days, — a reckoning sufficiently exact, since the real time elapsing between two new moons is twenty-nine days, twelve hours, forty-four minutes, three seconds. The beginning of the month was not determined by the astronomical new moon or the moment of conjunction, but by the time the light of the moon became visible to the naked eye; and this, according to Wurm, Ideler, Wieseler, and the majority of astronomers, takes place forty-eight hours after the instant of conjunction. Seven times a year three members of the Sanhedrin were appointed to declare formally as to the appearance of the new moon (*Rosh-hashanah*, i. 4). On the 30th of the month they therefore posted watchmen upon the principal mountains about Jerusalem, with orders to hurry back as soon as ever they spied the moon in the sky; nothing could withhold them, not even the laws of the Sabbath observance, which they were fully authorized to break. Their testimony was taken and examined by the Councillors, and when it was officially recognized as true the president pronounced the word: מְקֻדָּשׁ, "Holy!" all the assembled people repeated: "Holy! Holy!" and this day was consecrated as being that of the new moon and the first of the month (*Rosh-hashanah*, ii. 5, 7). Bonfires lighted from hill to hill forthwith transmitted the news across Judea; later on, to avoid any frauds, messengers were employed. When the moon was descried on the thirtieth day the month was regarded as having ended the night before, and counted only twenty-nine days; such months were called "incomplete," חָסֵר. On the contrary they were regarded as "full," מָלֵא, when the moon not appearing on the 30th of the month, they included this thirtieth day; in that case the first of the month following was set for the next day. Since mists and clouds, however, made it impossible always to ascertain the earliest appearance of the moon a rule had been established that a year should never have less than four nor more than eight full months.

prescribed and that the Jews were a day behindhand. Their hatred of the Christ, if we are to believe Saint John Chrysostom, outweighed their respect for the Law, and to glut their vengeance, they postponed the solemnest of all their festivals. The Abbé Rupert, on the other hand, brings to light a tradition according to which when the Pasch fell on a Friday, the Rabbis, in order not to have two Sabbaths in succession, transferred the celebration of the Feast to the day following. So by separating Himself from the other Jews, Jesus simply remained faithful to the text of the Law. This ingenious hypothesis has been adopted by a great number of commentators.[1] Unfortunately it rests upon anything but solid foundations, for the usage to which Rupert is alluding appears to be of later date than the Christian era.[2] Admitting, however, that this custom existed in the time of the Christ, it still remains to be explained how Jesus could have procured before the time that lamb which the Law prescribed should be sacrificed in the Temple on the fourteenth day, "between the two evenings,"[3] and

[1] Paul de Burgos, Jansenius, Estius, Maldonatus, Pétau, Hardouin, Tillemont.

[2] Cocceius, *Sanhedrin*, i. 2.

[3] Deut. xvi. 2; Exod. xii. 6. בֵּין הָעַרְבָּיִם. This expression, from its origin, probably denoted the twilight between sunset and complete darkness; and it is so understood by the Karaïtes and the Samaritans (Aben Ezra, *in Exod.* xii. 6). But the great number of lambs to be immolated caused it to be construed afterwards as the time elapsing between the evening sacrifice (two hours after noon) and night (*Pesachim*, v.; Maimonides, *Hilcoth Korban Pesach.* i. 4). Some have suggested doubts as to the possibility in so limited an interval of despatching such a considerable number of victims; but it must be remembered that everything was regulated with such precision that not a moment was lost. The crowds, divided into groups, entered the Temple in succession, and the heads of families, each bearing the lamb on his shoulders, were alone admitted. At a signal given by the Trumpeters of the Sanctuary each of them slew his own Lamb; the Levites, receiving the blood in vessels of gold, passed them along from hand to hand up to the Sanctuary, where the priests splashed this blood about the foot of the Altar. Numerous iron hooks were fixed along the walls and upon the columns; here the lamb was suspended and stripped of its pelt; every one took care to provide himself with a curved piece of wood, which they hung upon their shoulders or those of their neighbors, in order to attach the victim thereto, when they could find no convenient spot elsewhere. In order to preserve silence and religious respect among the throngs, hardly had the sacred trumpet given the signal for the immolation when Levites, assisted by a choir of flute-players, entoned the Hallel (Ps. cxiii.–cxviii.), and all the people responded at every pause: "Alleluia!" (*Pesachim*, 64 a; *Eracim*, 10 a). This arrangement, strictly observed, enabled them to acquire such rapidity that, under

how the priests would have consented to violate for His sake rules so formal that the Sanhedrin always enforced them unflinchingly and without mercy.

These insolvable difficulties have induced Dom Calmet to admit that at the last Passover Jesus did not partake of the legal repast, but was content to institute the Eucharist. Without going so far as to share this opinion, which is too plainly opposed to the general feeling of the Church,[1] is not the solution which Dr. Sepp[2] proposes (though without dwelling much upon it) in his Life of Jesus, the most reasonable one after all?

He reminds us that the lamb did not constitute the whole Pasch; the azyme-bread and the bitter herbs also had their place in the Ritual, and indeed were thought so important that the solemnity was sometimes called the Feast of the Azymes, and sometimes Feast of the Pasch, indifferently. The absence of the lamb did not prevent Jesus from accomplishing the numerous rites of the Paschal festival, since the eating of the victim was only the final act in this ceremony. Thus the four cups were blessed successively, amid the usual singing of hymns, the bitter herbs were dipped in the vinegar, the azyme-bread broken and distributed among the guests. The lamb only was wanting; but the veritable Lamb of God, He Who bore the sins of the world in a figure, ever since the beginning of time, was not He truly present? And what sublimer end could have been given the legal Passover, now finally and forever abrogated, than this of Jesus substituting the Truth for its shadow, and offering His Apostles, instead of that powerless host, His own Body, to be their food?[3] The Judaic Ritual actually put into His hands the

Agrippa, for one single Pasch there were immolated 256,000 lambs (Talmud of Babylon, *Pesachim*, 64 b; Josephus, *Bellum Judaïcum*, ii. 14, 3; vi. 9, 3).

[1] "Celebrato veteri Pascha . . . novum instituit" (*Concilium Tridentinum*, xii. 1).

[2] *Leben Jesu*, b. vi. s. 48.

[3] M. Wallon, in his scholarly work, *De la Croyance due à l'Évangile*, evidently inclines to this solution: "If the Paschal lamb was only for a figure of the Saviour may it not be that the Saviour would wish to accomplish His own sacrifice on the day when this lamb ought to be immolated according to the Law? And, in that case, if He desired with a great desire to celebrate with His disciples this Passover, wherein He gave them, to be their meat and drink, His Body broken for them, His Blood shed for them, was it not fitting that He should set the day for this Last Supper one day ahead, though so to do was to disregard some point in the Ritual of the Feast? All this legal ritual indeed was precisely what must needs

unleavened bread, bidding Him break it, bless, and give it to His disciples; one single act of His will, one sacramental word, and this bread disappeared, leaving in its stead His adorable Flesh alone. The wine, spilled according to ancient usage and drunk after the eating of the lamb, was changed into the Blood of God. This third cup of the festal banquet was called the Chalice of Benediction.[1] It is to this, doubtless, that Saint Paul alludes in those words: "The Chalice of Benediction which we consecrate, is it not a communion in the Blood of the Christ?"

However, if this supposition seems too bold, we have then no recourse except to presume that Jesus caused the Paschal lamb to be immolated by His disciples without first presenting it in the Temple. Lord and Master of the Passover, even as of the Sabbath, He could alter this particular point in a system which He was now about to abrogate, when instituting the Sacrifice of the New Covenant. Once before, as we know, in the preceding year, He had dispensed Himself from going up to Jerusalem for the celebration of this Feast. Thereby He showed that, as the Divine Legislator, He remained above the Law and its prescriptions.

XI.

HARMONY OF THE FOUR GOSPELS IN THE NARRATIVES OF THE RESURRECTION.

To set forth the Harmony between the inspired witnesses is a delicate task under all circumstances, yet when we come to the story of the Resurrection, it offers such serious difficulties that the incredulous of all ages, from the time of Celsus up to Dr. Strauss, have regarded this part of the Gospel as simply a tissue of contradictions. At this point, as upon so many others, their efforts have been unavailing, for it is possible now as ever to dispose the facts in such a manner as to form a connected account. The only real rashness, therefore, would be in insisting that such and such an arrangement is the only true one, — the thread whereby these scattered fragments were strung together being lost to us.

cease when He came to accomplish the Law. The old-time Pasch was now to end; He Himself had instituted the New Passover" (p. 400).

[1] בּוֹם בְּרָכָה. Lightfoot, *Horæ Hebraicæ*, in 1 Cor. x. 16.

Nor is there anything in this which need astonish us, when we remember what was the nature of that great Miracle, — the tomb mysteriously opened, round about it the ground shaken, the guard flung to earth or wildly fleeing, while Angels appear and disappear, alike with equal swiftness. Amazed and quite beside themselves, the Witnesses had neither the leisure nor the equanimity necessary to retain details of the time or the order of events, while such prodigies were taking place about them. When something like calm had been restored among them, there remained, on one hand, the unalterable conviction that Jesus was risen again; but on the other, the greatest difficulty in connecting the accounts which poured in on all sides. Soon it came to be a common feeling that these Appearances had been so multiplied[1] that any attempt to collect the innumerable details must be abandoned; for John's saying refers as well to these last days as to the entire lifetime of the Christ: —

"If we should describe all these things one by one, the whole world would not suffice to contain the books which we should have to write."[2]

It was, then, of set purpose that the Evangelists omitted to recount everything; they even took for granted that many things were well-known to their readers which are extremely obscure to us. Saint Matthew[3] speaks of a mountain as pointed out for the Apostles by Jesus, while we are left entirely ignorant as to when this meeting-place was designated to them. Saint Luke[4] is the only one to record another appearance of the Saviour to Saint Peter, which is confirmed in the First Epistle to the Corinthians.[5] The same Epistle also mentions a Manifestation to Saint James,[6] of which we find no traces at all except in the apocryphal traditions. Among these miracles without number, which were then fresh in all their minds, the Evangelists freely selected such features as seemed best fitted to their design, and neglected the rest.

Their common end was to testify to the fact of the Resurrection, leaving evidence which should be a foundation of faith unto all ages. For this what was requisite? To recall: (1) That on the morning of the day which followed the Passover, the Sepulchre was found empty; (2) That Angels announced

[1] Acts i. 3.
[2] John xxi. 25.
[3] Matt. xxviii. 16.
[4] Luke xxiv. 34.
[5] 1 Cor. xv. 5.
[6] 1 Cor. xv. 7.

the Resurrection, and that shortly after Jesus confirmed their testimony in person; (3) That distrust and doubt at first greeted this news, and thus their prolonged opposition became the surest pledge of the Apostles' veracity. This threefold aspect of events we find established in each Evangelist, by a different line of proofs, certainly, but all equally conclusive. And this very diversity is a valuable feature of the History, since it shows us how the faith in the Resurrection developed within the Church, — with no official record, with no preliminary agreement between the Apostles; indeed there was no need of it, for they all had seen the Risen Jesus, all proclaimed the fact, and it is but the echo of their words which we read to-day in the Gospels.

Here, as everywhere else, Saint John is the most exact; being one of the actors in each scene which he describes, he is simply relating just what passed before his eyes; the facts are fresh and ever living in his memory; details of time and place are recorded with perfect clearness.

The Synoptic Writers are far from determining the order of events after any such precise fashion as this. Saint Luke, whose narrative is the most circumstantial after Saint John's, seeks especially to bring to light the idea that Jesus is Son of God and Son of Man, and by this twofold title, Redeemer of mankind. Indeed it would seem that his sole thought in recounting the three scenes of the Resurrection, is compassed in that exclamation which he utters after each event: "Ought not the Christ to have suffered and so to enter into His glory?" [1]

The first two Evangelists are still briefer. Saint Matthew only considers the Resurrection as the triumph of the Messiah promised to Israel, and the testimony of Saint Mark makes an ending there where it took its beginning: "The Gospel of the Son of God." [2] A few lines are all he takes to declare this marvel; straightway the story hurries on to that conclusion [3] which absorbed every thought of the Evangelist: —

[1] Luke xxiv. 7, 26, 46.

[2] Mark i. 1.

[3] The sudden break which makes S. Mark's last chapter, after verse 8, appear like a later addition has been variously explained. Hug, Norton, etc., suppose that the Evangelist's work was interrupted by some unknown circumstance, — as, for example, the persecution in which S. Peter met his death, — and was not taken up again until later. Being then separated from any primitive sources of information S. Mark, according to this hypothe-

"So then the Lord Jesus was taken up into Heaven, and there He is seated at the right hand of God." [1]

sis, was only able to give a digest of the most authoritative traditions of the Church. Other critics go still further; taking the evidence of the Vatican and Sinaïtic MSS., and seeing that S. Jerome and Eusebius hesitate about accepting these verses, they have rejected them as apocryphal. The Catholic Church, under better inspiration, has always defended these hallowed words, and very many Protestant scholars have declared themselves of the like opinion (Bengel, Eichhorn, Kuinoël, de Wette, Olshausen, Ebrard, Lange, Bleek, etc.). Though omitted indeed by some manuscripts and by the Armenian Version, the close of S. Mark's Gospel is to be found in the Codex of Alexandria, in that of Ephræm and Beza, as well as the ancient Versions, which witness for texts much older than ours (the Latin Version, the Syriac, etc.). Besides authorities of such weight we must add the evidence of the first Fathers who had read this passage (S. Irenæus, S. Hippolytus, S. Cyril of Jerusalem, etc.). It is very likely that the Alexandrians, believing that this fragment would condemn their custom of ending their fast and beginning their Paschal-Feast at midnight (*ἀναστὰς πρωΐ*, Mark xvi. 9), suppressed it purposely in their public readings and in the copies belonging to their Churches. So mutilated, the sacred text evidently lacks any conclusion; the one we find in the Codex Regius Parisiensis (eighth century) shows how it was endeavored to supply this want: *Φέρεταί που ταῦτα † πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν· μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς, ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας* (Reithmayr, *Introduction;* Tregelles, *Printed Text of the New Testament*, pp. 246–261; Caspari, *Einleitung*, § 184).

[1] Mark xvi. 19.

A CONCORDANCE OF THE FOUR GOSPELS.

The Childhood of Jesus.

	Matthew.	Mark.	Luke.	John.
St. Luke's Prologue	. . . .	. . . .	i. 1–4.	
Zachary's Vision	. . . .	. . . .	i. 5–25.	
The Annunciation	. . . .	. . . .	i. 26–38.	
The Incarnation	. . . .	. . . .	. . . .	i. 1–18.
The Visitation	. . . .	. . . .	i. 39–56.	
The birth of John Baptist	. . . .	. . . .	i. 57–80.	
An angel sent to Joseph	i. 18–25.			
The Genealogies	i. 1–18.	. . . .	iii. 23–38.	
Birth of Jesus	. . . .	. . . .	ii. 1–21.	
Presentation in the Temple	. . . .	. . . .	ii. 22–38.	
Adoration of the Magi	ii. 1–12.			
Flight into Egypt	ii. 13–15.			
Slaughter of the Holy Innocents	ii. 16–18.			
The return to Nazareth	ii. 19–23.	. . . .	ii. 39, 40.	
Jesus among the Doctors	. . . .	. . . .	ii. 41–50.	
Life of Jesus at Nazareth	. . . .	. . . .	ii. 51, 52.	

The Beginning of the Ministry of Jesus.

John's preaching	iii. 1–12.	i. 1–8.	iii. 1–18.	
Baptism of Jesus	iii. 13–17.	i. 9–11.	iii. 21, 22.	
The Temptation	iv. 1–11.	i. 12, 13.	iv. 1–13.	
John's first testimony	. . . .	. . . .	. . . .	i. 19–34.
Jesus' first disciples	. . . .	. . . .	. . . .	i. 35–51.
The marriage at Cana	. . . .	. . . .	. . . .	ii. 1–11.
Capharnaum	. . . .	. . . .	. . . .	ii. 12.

First Year in the Ministry of Jesus.

Hucksters driven from the Temple	. . . .	. . . .	. . . .	ii. 13–25.
Nicodemus	. . . .	. . . .	. . . .	iii. 1–21.
Jesus preaches in Judea	. . . .	. . . .	. . . .	iii. 22.
John's second testimony	. . . .	. . . .	. . . .	iii. 23–36.
John Baptist cast in prison	xiv. 3–5.	vi. 17–20.	iii. 19, 20.	
Jesus withdraws into Galilee	iv. 12.	i. 14.	iv. 14.	iv. 1–3.
The Samaritan woman	. . . .	. . . .	. . . .	iv. 4–42.
Jesus driven from Nazareth	. . . .	. . . .	iv. 15–30.	iv. 43–46.
The official's son at Capharnaum	. . . .	. . . .	. . . .	iv. 46–54.

First Year in the Ministry of Jesus (*continued*).

	Matthew.	Mark.	Luke.	John.
Jesus goes down to Capharnaum	iv. 13–16.	. . . .	iv. 31.	
The first preaching of Jesus in Galilee	iv. 17.	i. 14, 15.		
Calling of the first Apostles	iv. 18–22.	i. 16–20.		
The possessed man of Capharnaum	. . . .	i. 21–28.	iv. 31–37.	
Simon Peter's mother-in-law	viii. 14–17.	i. 29–38.	iv. 38–43.	
First mission through Galilee	iv. 23.	i. 39.	iv. 44.	
Miraculous draught of fishes	. . . .	. . . .	v. 1–11.	
Healing a leper	viii. 1–4.	i. 40–45.	v. 12–16.	
Healing a paralytic	ix. 1–8.	ii. 1–13.	v. 17–26.	
Calling of Levi	ix. 9.	ii. 14.	v. 27–28.	

Second Year in the Ministry of Jesus.

The Pool of Bethesda (Second Pasch)	. . . .	. . . .	. . . .	v. 1–47.
The ears of corn	xii. 1–8.	ii. 23–28.	vi. 1–5.	
A man with a withered hand	xii. 9–21.	iii. 1–6.	vi. 6–11.	
Manifold cures worked in Galilee	iv. 23–25.	iii. 7–12.	vi. 17–19.	
The Twelve Apostles	x. 2–4.	iii. 13–19.	vi. 12–16.	
Sermon on the Mount	v., vi., vii.	. . . .	vi. 20–49.	
The Centurion of Capharnaum	viii. 5–13.	. . . .	vii. 1–10.	
The widow of Naïm	. . . .	. . . .	vii. 11–17.	
John's message	xi. 2–19.	. . . .	vii. 18–35.	
The sinner at Simon's banquet	. . . .	. . . .	vii. 36–50.	
Second mission through Galilee	. . . .	. . . .	viii. 1–3.	
A possessed man, both blind and dumb. — The Pharisees' calumny	xii. 22–37.	iii. 20–30.		
The mother and brethren of Jesus	xii. 46–50.	iii. 31–35.	viii. 19–21.	
The parables	xiii. 1–53.	iv. 1–34.	viii. 4–18.	
The tempest calmed	viii. 18, 23–27.	iv. 35–40.	viii. 22–25.	
The possessed men at Gergesa	viii. 28–34.	v. 1–20.	viii. 26–39.	
Levi's dinner-giving	ix. 10–17.	ii. 15–22.	viii. 40; v. 29–39.	
The woman with an issue of blood, and the daughter of Jaïrus	ix. 18–26.	v. 21–43.	viii. 41–56.	
Jesus rejected by the Nazarenes	xiii. 54–58.	vi. 1–6.		
Third mission through Galilee	ix. 35–38.	vi. 6.		
Mission of the Twelve Apostles	x. 1, 5–42; xi. 1.	vi. 7–13.	ix. 1–6.	
Death of John Baptist	xiv. 1–12.	vi. 14–29.	ix. 7–9.	
First multiplication of the loaves	xiv. 13–21.	vi. 30–44.	ix. 10–17.	vi. 1–15.
Jesus walks on the waves	xiv. 22–33.	vi. 45–52.	. . . .	vi. 16–21.
Cures wrought in the land of Genesareth	xiv. 34–36.	vi. 53–56.		
The Bread of Life	. . . .	. . . .	. . . .	vi. 22–72.

Third Year in the Ministry of Jesus.

	Matthew.	Mark.	Luke.	John.
Third Passover	. . . .	. . . .	. . . .	vi. 4.
Pharisaic ablutions	xv. 1–20.	vii. 1–23.		
The Chanaanean	xv. 21–28.	vii. 24–30.		
A deaf and dumb man cured	. . . .	vii. 31–37.		
Second multiplication of the loaves	xv. 29–38.	viii. 1–9.		
Jesus at Dalmanutha	xv. 39; xvi. 1–12.	viii. 10–21.		
The blind man at Bethsaïda	. . . .	viii. 22–26.		
Peter's confession	xvi. 13–20.	viii. 27–30.	ix. 18–21.	
First prediction of the Passion	xvi. 21–28.	viii. 31–39.	ix. 22–27.	
The Transfiguration	xvii. 1–13.	ix. 1–12.	ix. 28–36.	
The demonished child	xvii. 14–20.	ix. 13–29.	ix. 37–43.	
Second prediction of the Passion	xvii. 21, 22.	ix. 30, 31.	ix. 44, 45.	
The Temple-tax	xvii. 23–26.			
Rivalry among the Apostles	xviii. 1–5.	ix. 32–40.	ix. 46–50.	
Scandals	xviii. 6–14.	ix. 41–49		
Forgiveness of injuries	xviii. 15–35.			
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[2] S. Gregory of Nyssa (*Patrologie grecque* † xliv. p. 1308); S. Bernard (*Patrologie latine*, † clxxxiii. p. 160). Cf. Maldonatus: *Comment. in Joan.*, Cap. ii. 13.

Vol. II. p. 354.

[4] John xx. 11, 18. Mark xvi. 9. — "Quamquam Dominus primo dicatur apparuisse Magdalenae, pietas tamen non parum suadet ut credamus Dominum prius apparuisse dilectissimae suae matri, licet eam praetermiserint Evangelistae, quod ad confirmandam filii resurrectionem inefficax esset matris testimonium. . . . Quamquam etiam videri possit Dominum ideo non apparuisse subito matri quod illam in fide resurrectionis sciret non vacillare, propter quod non ita cum reliquis sepulcrum adiit, sicut cum reliquis astitit cruci." Jansenius Gaudentius (*Comment. in Concord. Evang.* Cap. cxlv. p. 1045).

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We cannot, therefore, too highly commend these volumes to our readers. The translation has been skillfully done, and reflects the many gifts of mind and heart possessed by the one to whom the task was entrusted. The mention of the publishers is a sufficient guarantee for the mechanical execution of the book.

Catholic Standard.

This learned work is not merely a biography, it is a veritable history as well. The whole period is rehabilitated, the people made to appear before us as they actually lived. Geography, topography, ethnology, and politics are here combined to form a picture *instinct with living reality*. We do not think that we are saying too much when we declare that this work should at once find a place in every Christian library.

American Ecclesiastical Review.

The Abbé Fouard has successfully avoided all extravagances. His picture of Christ is exact in its detals, and still imposing in its grand completeness. The thousand human actions of the God-man stand out in clear relief, but are always surrounded by the halo of the divine. In general the work follows the dictates of exact science and theology, but it also glows with the warmth of a personal love for Christ.

The Monitor.

The work is not only a biography of our Blessed Redeemer, but it is also a book of historical references which brings the scenery of the Holy

Land, the customs of the people, and their peculiar sacred rites prominently before the reader. The work has already reached the 5th edition, and we hope a copy will be added to every Catholic library on this coast.

Church Progress.

The work is thoroughly Catholic, and is also fully in keeping with the best and most progressive spirit of modern research. It affords a full and life-like view of the times and the surroundings of our Saviour, and it will undoubtedly lead to a deeper and even a more devout study of our Redeemer's life.

The Tablet (London).

Naturally, the great chiefs of the infidel camp are not included in the Abbé Fouard's long list of authorities. . . . But he has made honorable mention of several Protestant writers who have, in a different spirit, devoted themselves laudably to magnifying the name and history of Christ according to their lights. Such are Messrs. Westcott, Geikie, Farrar, Lange, Caspari, Pressensé, Wordsworth, and Trench. As to Catholic writers on the Gospel history, they are without number; but it would be difficult to point out any merit possessed by these divines, scattered throughout all the lands and ages of Christendom, which are not fairly represented and in a manner summed up in this most valuable, carefully written, and comprehensive *vie de Jésus* ["THE CHRIST, THE SON OF GOD"]. It is thoroughly worthy of a scholar. Things are not taken at second hand, but the original sources referred to in the foot-notes. . . . The charm of novelty is as far as possible given to what is very old. . . . A principle of selection operates in every paragraph and sentence, and the effect produced is remarkably happy. Needless matter is eliminated; and the chaff being winnowed, the pure grain alone is kept in store. To the student of the Greek Testament the work will be peculiarly valuable, since the writer never fails to point out any difficulty or singularity that there may be in the original.

The Catholic World (Father A. F. Hewit).

We express at the outset our judgment that the learned professor has succeeded admirably, and much better than any of his predecessors, in fulfilling his task. . . . With this book as a guide to the study of the Gospel narrative, and such a book as Father Ciccolini as a guide to meditation on its deeper meaning, one would not need any other books. . . . The narrative runs on smoothly and consecutively, in a clear and reasonably concise manner; and the style has the grave and austere beauty which becomes the subject, and yet gives enough of poetic coloring to the recital and teaching of the Saviour to satisfy the imagination and give play to pious emotions.

EXTRACTS

FROM

CRITICISMS IN SOME OF THE PRINCIPAL FRENCH, AMERICAN, AND ENGLISH REVIEWS.

Le Messager des Fidèles.

Professor Fouard stands in the front rank of Christian Apologists. His Life of Our Lord [*The Christ, the Son of God*, Longmans] has received a well-merited welcome; his last work is in every way worthy of its predecessor. . . . Our Author has re-set the facts within their historical framework, giving us, by the aid of the literature of those times, a vivid picture of the intellectual, moral, and social status of the Roman world and the Jewish people; while taking every advantage of recent discoveries, he has rehabilitated many neglected points of history in the most charming fashion.

La Science Catholique.

Saint Peter's ministry at Rome is a well-nigh unknown factor to most students of history. But Monsieur Fouard knows where to look in his treasure-house of historical lore for facts and indices, wherewith to make up for the silence of sacred writers; and thus with him we follow (so to say) the great Missionary, step by step. . . . All the praise we might lavish on this important work would add nothing to the great reputation already won for the learned and devout writer by his Life of Jesus. We have but one word to add to what we have said above, to wit, that *Saint Peter* is in no wise inferior to his earlier work.

Le Bien-Public (of Belgium).

What remains for us to add to all these good opinions of press and public alike? unless it be to record our own guess that M. Fouard will feel that his end is accomplished when he sees his work finding its way *into all Christian families* which cherish a respect for their church; *into every rectory*, where it will furnish new weapons for the defense of our Catholic Faith; *into Seminaries and Colleges*, where it will prove an invaluable book. . . .

Nouvelliste de Rouen.

I do not believe that the science of religious history has produced a work of equal merit, these many years. More than one soul harassed and discouraged amid the struggles going on about us will drink in peace and new strength from his words, seeing with what health of spirit and intellectual poise an orthodox mind like his can treat the question of the origins of our Faith, satisfying every most exigent demand of modern criticism without sacrificing any of the claims of tradition.

PAUL ALLARD.

The Dublin Review.

The work of the Abbé Fouard possesses a double claim to be read and studied by Catholics and truth-seeking Protestants. It is not only a book on a popular and important subject, but it is also a treatise of great historical, critical, and dogmatic erudition. . . . The history that he relates is clear and luminous, and strict as to exegesis and facts, without being either hypercritical or even what is usually termed dry. Indeed the chapters that are devoted to an exposition of the character of the religious and pagan deities of Rome, the importance of their culture and its ceremonies, the decline of belief among the higher classes, the decadence of morality among the women, in the family and public, under the pagan empire at the time of Augustus, are in the highest degree attractive.

The Tablet (London).

Certain pages of the New Testament have a freshness of meaning for us when we have made the acquaintance of the motley crowd that in St. Peter's day thronged round the shops of the wealthy merchants in the Campus Martius, or have chatted with the man of letters as he took his daily walk in the Via Sacra, or mingled with the rag-pickers of the Suburra. We have lately had before us many learned critical works by Catholics and Protestants on the Sacred Scriptures. There has been at times a tendency to underrate Catholic laborers in this respect. It is well to stimulate Catholic activity in this as in other matters. But up to this moment we doubt if we have come across a volume which, in the same compass, conveys with equal facility so great an amount of illustrative matter. In a word Abbé Fouard's work in our opinion ranks among the most brilliant and solid productions of Biblical literature in our day.

American Catholic Quarterly Review.

The work presents to us a picture of the Apostolic Church in its surroundings, with St. Peter in the foreground. There are master-sketches of a number of the great representatives of the Apostolic age, St. Peter,

St. Stephen, St. Philip, St. Paul, St. Matthew and his Gospel, and St. Mark and his Gospel. To the separate consideration of these great characters a large portion of the work is devoted, and each special chapter is complete in itself, filled with historical instruction, and replete with the conclusions derived from the learning and research of the author.

Intermingled with these chapters is another series treating upon the environments of the Apostolic Church. Probably no more instructive and interesting chapter can be found in the volume than is the one of twenty-eight pages on "The Jews of the Dispersion" and their influence upon the surrounding pagan world—sowing the Messianic seed which was soon to spring up into a great spiritual harvest under the Christian Apostles. Hardly less graphic and attractive are the chapters on the moral condition of the pagan world, on Antioch, on the Religion of Rome, on the Conduct of Life under Augustus, and on the Stoics of the Empire. . . .

Vivacity, brilliancy at times, pervades the entire volume. There is no dullness to be found in the pages.

Catholic Book News.

When we pass to other subjects—and there is a great variety of subjects in this volume—we are always fully captivated, fully satisfied. The chapter on "The Conduct of Life in the Time of Augustus" gives a brief and vivid picture of the daily life of the Romans, not only of the patrician, but of the lower orders . . . Altogether this is a very admirable book, and certainly on the subjects of which it treats it is the best book which has been translated into the English language. The translation is as good as it could be.

Ave Maria (Notre Dame, Ind.).

The work of the Abbé Fouard possesses a character of interest and instructiveness peculiarly its own . . . while the work of the apostolic ministry, under the divinely appointed chief, is well portrayed in all the splendor and glory connected with the establishment and early development of the Christian religion, there is presented to the reader a striking picture of the manners and customs of the times among Jews and pagans—showing the mighty obstacles against which the first founders of the Church had to contend, and over which they gloriously triumphed. . . .

Even as a study of contemporaneous history, the work of the Abbé Fouard is invaluable; but to the Christian and the earnest seeker after truth it is especially acceptable.

EXTRACTS

FROM

CRITICISMS IN SOME OF THE PRINCIPAL REVIEWS.

Le Monde.

A writer for this journal, and a distinguished historian himself, but recently spoke with due homage of the activity displayed by French clergymen nowadays in the vast field of religious history. Well may the rationalists look to their outer walls; for henceforth their disdain of all works emanating from Catholics will not serve them in lieu of argument. Archæology, epigraphy, Semitic tongues, criticism of the text, all the sciences which can be used are being marshalled in the support of the Holy Books. The new work on St. Paul is successfully executed in precisely this spirit. LOUIS RIVIÈRE.

Nouvelliste de Bordeaux.

The Author's method is well known, he resets the facts of the New Testament amid the surroundings wherein they took place. This means that he gives us living history instead of that dry and deadly thing once palmed off on us as history. Whoever takes up this volume will not drop it, my word for it, till he has turned the last page. Any way that has been the case with all whom I have questioned. As for myself, I dare not begin to say all the good things that must be said out of decent gratitude to M. Fouard for his great work, for I fear I shall not know where to stop. CYPRIEN THIBAUT.

Journal de Namur.

A striking and firmly executed picture, such is the effect produced on us after reading Professor Fouard's *Saint Paul.* He has neglected nothing to make it deserving of a place beside its predecessors, and assure it the same success.

L'Indépendance Bretonne.

It is the living likeness of that indefatigable preacher whom Bossuet once called "the divine Paul." "The Apostle's great heart," says Cardinal Thomas, . . . "stands revealed in every page of your nar-

rative, and casts a celestial light of love about those letters which Paul wet with his tears, wherein the thrilling cries he utters still move us after all these centuries." . . . After reading this fascinating study, we understand better the truth of that lovely saying of S. John Chrysostom, "*Cor Christi, cor Pauli erat*" Paul's heart, was the Heart of Christ.

F. N., Licencié ès lettres.

Revue de Normandie.

The writer makes us follow his hero step by step, showing us the man in all his poverty and helplessness, yet ready under God's guidance to start out to conquer the world; we share his struggles, his fears, hopes, falterings, daring audacity, discouragement, successes, and defeats. Saint Paul will never again be for us a supernatural creature; in the Apostle we behold the man, and only in and behind the man does God make himself apparent.

THE ABBÉ SAUVAGE.

Université Catholique.

In closing we must repeat that the work is in every way excellent. It is written in a clear, distinguished, and elegant style, without affectation or mannerisms; in learned matters it is reliable and thoroughly well informed. The author tries to make the reader follow and understand him easily, and he certainly attains his end. No one will put the book away without finishing it and many will resolve to read it more than once.

E. JACQUIER.

La Semaine Religieuse de Rouen.

Apologetics has already to thank M. l'abbé Fouard for several works of world renown. His life of Our Lord [*The Christ, the Son of God*] is certainly one of the most valuable of the works published on that subject; it is the most chaste and exact, and probably for these very reasons, destined to last the longest. His volume on *Saint Peter* can be found on the shelves of all who care for exegetical science or desire to know aright the early Church. His history of St. Paul is worthy of these great predecessors, and that is praise enough.

The Tablet (London).

We have said nothing on what is one of the marked features of the work on which we are engaged, to wit, the careful and graphic descriptions of the scenes of the Apostle's missionary journeys. With the aid of the excellent maps, he leads us from place to place, leaving a vividness of impression on our mind which lends a wonderful charm to his narrative as we accompany the Apostle through the Syrian gates to the Cilician plains, or mingled with travellers along the great Equatian Way, or in

the classic lands of Attica. In his clear and lucid topographical descriptions our author has no rival, from his starting point at Antioch till he leaves the Apostle at the *Tres Tabernæ* on the Appian Way.

La Cultura.

Ample erudition, accurate handling of authentic documents, abandonment of pseudo-traditions, and absence of all direct polemics constitute the characteristics, and, if you will, the novelty of this as of all Fouard's works. The struggles that went on in the Early Church between Judaizing Christianity and Paul, between Jerusalem and Antioch, are faithfully delineated; and this is the only way to correct the exaggerations of Baur and his school. Paul's journeyings are illustrated, but not overburdened, by a mass of geographical and archæological lore, while they are made more interesting by being explained from the letters which belong to this period of his missionary life. The book closes with Paul's imprisonment in Rome, and this makes us look with interest for the complementary volume or volumes which shall complete this new history of the Beginnings of Christianity. P.

Catholic World.

It would be difficult to find a more interesting and instructive book. . . . It is translated with great spirit. . . . The great apostle throughout the book stands in vivid personality. We accompany him everywhere. Nor does the animation of the narrative prevent Abbé Fouard from supplying all the materials to grasp the picture in its truth. He has brought to his work copious information concerning the physical geography of the regions visited by St. Paul, as well as the customs, traditions, and creeds of their inhabitants.

Ave Maria.

It is a remarkable book . . . the Abbé Fouard has given us a speaking likeness of the great apostle. . . . The three missionary journeys of the Apostle of the Gentiles and his visit to the Eternal City form the main portion of the Abbé Fouard's narrative. It would be impossible to over-state the merit of this portion of the book, in which the labors and trials of St. Paul are set forth. Suffice it to say that no one can hope fully to understand the Scriptural narrative who has not read these middle chapters. Such erudition, such firm grasp of subject, and such a vivid presentation are rarely found within the covers of one book.

It is needless to speak of Mr. Griffith's translation. Like all his former work, it combines absolute fidelity with the ease and grace of the original. Two excellent maps and a faultless index help to make this one of the most important books of modern literature.

[The Last Years of Saint Paul.]

OPINIONS OF THE PRESS.

Catholic University Bulletin (Washington).

"From cover to cover this book is useful and elevating reading; it well might be made, with its companion volume, a manual of the earliest church history in our colleges, academies, and high schools."

Catholic Times.

". . . deals with perhaps the most critical period in the history of the Apostle's labors, and not only represents with singular clearness the scope of St. Paul's efforts, but vividly pictures the whole of his surroundings during the period under investigation."

Republican (Springfield, Mass.).

". . . is a devout and scholarly presentation of the stirring times in which the great Apostle to the Gentiles laid the foundation of the Christian faith in Rome and neighboring lands. It deals with great problems and is written in an attractive style . . . is worthy of a careful perusal."

Boston Transcript.

"A very able and scholarly work is that of the Abbé Constant Fouard. The style is vivid and, if the premises be granted, the logic is sound. . . . The book will tend to confirm the Catholic in his faith, and be of intense interest to the Protestant as a strong statement of the Catholic contention. There is in it much spiritual food for all."

Chronicle-Telegraph (Pittsburg).

"Written in a spirit of candor. . . . The work contains fine maps, and is written in a vivid style and with a good sense of historical perspective."

The Living Church (Milwaukee).

"A narrative full of instruction, and in a style which engages the attention of the reader throughout. The writer rarely dwells upon critical questions, though he reveals his knowledge of them at every point, and does not hesitate to take advantage of such conclusions of the critics as appear to be sound. . . The narrative portions of the work are written with lucid clearness and a graphic touch which makes the scenes live again. . . On the whole, there are few better histories of that period, so momentous both for ancient Israel and for the Church of the new covenant, from the arrival of St. Paul in Rome to the downfall of Jerusalem, than that contained in this volume."

[St. John and the close of the Apostolic Age.]

Homiletic Monthly.

"The perusal of this last volume of the Abbé Fouard's great work on the Beginnings of the Church leaves us with a keen regret that by his death the Church has lost the pen of such a devout and scholarly student and writer. . . . This volume shows no falling off from its predecessors. The same moderation and conscientiousness, the same personal devotion to the great Head of the Church and to the cause of advancing His glory are conspicuous here, as in former works from the same pen. . . . The book altogether forms a valuable acquisition to one's theological library."

The Month.

"He knows how to bring the situations forcibly home to us, so as to enable us to feel exactly what St. John (and St. Clement of Rome) had in view when writing, and so to penetrate into their meaning, and the form in which they convey it."

Catholic World.

". . . Possesses the characteristic good qualities of its pious and able author. Its pages give a vivid description of the apostolic church; they enter with devout sympathy into the Christian life of that early time; and they leave with the reader a fresh and clear impression of those old days of primitive simplicity and fervor. It is a work which every one may take profit and pleasure in reading."

Messenger of the Sacred Heart.

"The volumes are of great value to the historian, the Scripture scholar and the general reader. Matters of erudition are confined to the notes, whilst the text proper is so attractive, even in its English dress, that it will hold the attention of every reader. We hope that it will be widely circulated among the students of our colleges and academies."

Irish Theological Quarterly.

"Like its predecessors, this volume is at once popular and scholarly. . . . Recommend it heartily to all who desire a faithful and vivid picture of the last thirty years of the first Christian century."

Catholic University Bulletin.

". . . In this new volume, the standard of excellence that marks the earlier volumes of the series has been maintained. There is the same easy flow of narrative and description, the same liveliness of style, the same accuracy and breadth of scholarship, the same candor of treatment coupled with a judicious conservatism. . . . The version is, on the whole, excellent."